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FEDERAL COUNCIL BULLETIN



Vol. 8, No. 1

January-February, 1925

ARTICLES BY

Rev. S. Parkes Cadman
Justice Florence E. Allen
Governor William E. Sweet
Professor James T. Shotwell
Honorable Carl E. Milliken
Professor Thornton Whaling
Rev. Rockwell Harmon Potter
President William A. Harper
Professor C. B. Wilmer
and others

A JOURNAL OF
RELIGIOUS CO-OPERATION AND
INTER-CHURCH ACTIVITIES

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Foreign Missions Convention of the United States and Canada	Washington, D. C.....	Jan. 28-Feb. 2
Federation of Woman's Boards of Foreign Missions....	Washington, D. C.....	Jan. 28-Feb. 2
National Presbyterian Conference	Philadelphia, Pa.....	Feb. 10-13
Federal Council, Administrative Committee	New York	Feb. 13
International Conference of Vacation Bible School and Church School Workers.....	Chicago, Ill.....	Feb. 16
Conference on Financial and Fiduciary Interests of the Churches	Atlantic City, N. J.....	Feb. 16-18
Conference on Promotional Work of the Churches....	Atlantic City, N. J.....	Feb. 17
Executive Committee, International Council of Religious Education	Chicago, Ill.....	Feb. 19-21
National Interracial Conference	Cincinnati, Ohio	Mar. 25-27
Federal Council, Administrative Committee.....	New York	March 13
Congress on Christian Work in South America.....	Montevideo, Uruguay ..	Mar. 29-Apr. 8
Religious Education Association, Annual Convention..	Milwaukee, Wis.	April 22-25
Presbyterian Church in the U. S., General Assembly..	Lexington, Ky.	May 21
Presbyterian Church in the U. S. A., Gen. Assembly....	Columbus, Ohio	May 21
World Alliance of Reformed Churches Holding the Presbyterian System.....	Cardiff, Wales	June 30-July 2
National Convention, Evangelical Women's Union.....	Cleveland, Ohio	July 14-17
Universal Christian Conference on Life and Work....	Stockholm, Sweden	Aug. 11-31
Annual Meeting, Executive Committee of Federal Council of Churches.....	Detroit, Mich.	Dec. 9, 10, 11

FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation and Inter-Church Activities

Issued bi-monthly by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22nd Street, New York

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Published at 100 Liberty Street, Utica, N. Y.

Subscription Price, Fifty Cents a Year

Entered as second-class matter,
February 19th, 1924, at the Post
Office at Utica, N. Y., under the
Act of March 3, 1879.

Acceptance for mailing at special
rate of postage provided for in
Section 1103, Act of October 3,
1917, Authorized July 3, 1918.

VOL. VIII, No. 1

JANUARY-FEBRUARY, 1925



EDITORIALS

Prayer for Freedom from Race Prejudice

O God, who hast made man in Thine own likeness and who dost love all whom Thou has made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from Thee; but teach us the unity of Thy family and the universality of Thy love.

As Thy Son, our Saviour, was born of an Hebrew mother and ministered first to His brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered His cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom He lives. Amen!

—Mornay Williams.

A Steady Advance

In one view the Christian Churches of the United States are a set of organizations having small relationship to one another and small influence over their own membership, representing very different types of mind and following no common line of action, and in this view they are called futile and ineffective.

But there is another view which is far closer to the real facts. Though they have no common direction and are under no central authority, though they seem to lack unity both of opinion and of effort, nevertheless the Christian Churches represent the greatest body of uniform conviction and purpose in the nation, and they are increasingly speaking with a common voice and acting with a common program.

The last four years, in spite of doctrinal discussions, have witnessed a steady advance in the cooperative action of the Churches. They are planning together their common and primary evangelistic work. They are uniting more than ever in common worship. They have worked together to meet human need in Japanese earthquake and Chinese famine and Near East Relief. They have spoken their common mind about war and world courts and arbitration and international justice and goodwill, and their voice has been more influential than ever before.

It is perhaps to the credit of the Churches that they have not pleased everyone. Their attitude on political and social questions has pleased neither those who would have had the Churches committed to partisan positions nor those who would have had the Churches make no effort to realize the Kingdom of God in actual human relationships.

Whatever differences of view there

may be as to the functions of the Churches in relation to social and economic and political questions, there is no difference in view in the Churches as to their central business of bringing all human life under the lordship of Christ. The last four years have convinced them more deeply than ever that there is no way out of the evil and waste and wrong of the world except the way of Christ. In this conviction they are more united than ever.

—Robert E. Speer

As Others See the Council

The Quadrennial Meeting of the Federal Council of the Churches in Atlanta has called forth a wealth of appreciative comments. They speak in terms of praise which the **Bulletin** itself could not properly use, but which it is happy to quote to its readers. From a host we select three.

Says the **Congregationalist**:

"In the midst of much that might justify pessimism in one's outlook on American religious life and particularly in view of the divisive spirit that in extent and intensity seems at times amazingly rampant there is surely much cause for optimism in the fact that the Federal Council, representing 28 great religious bodies is able to carry on its work year after year, with apparently ever increasing strength and influence. This means the demonstration of a great fact—that despite many appearances of difference and misunderstanding, both within the respective religious bodies, and in their relations with one another, there is a very real ultimate element of unity, and a growing consciousness of common purpose.

"This is all the more gratifying when one realizes the essential breadth, definiteness and progressiveness of the Federal Council's programs and activities. Its work is conceived not in any sphere

of timidity and compromise, but there is constantly apparent a real effort to understand Christ and to express unhesitatingly the Christian spirit in relation to the whole range of life. That the Federal Council is possible, and that it can do its work as it is being done is in itself the most hopeful fact in the religious life of America today."

The **American Friend** declares:

"Significant beyond the realization of most if not all of us is the steadily growing movement of cooperation in American Protestantism as expressed in the Federal Council of the Churches of Christ in America. When, nearly twenty years ago, the Federal Council was organized, it found American Protestantism without identity and without voice. Although representing the great majority of Christian adherents in this country, Protestantism was too largely a term which signified a medley of religious bodies, slightly cooperative and largely competitive. It made little impact upon the public thought and policy. As Italy was once a mere 'geographical expression,' so was American Protestantism a mere ecclesiastical expression. It is not so today. Protestantism has become conscious of its inherent unity and has found its voice in the Federal Council."

And the **Christian Evangelist** records the judgment:

"The Federal Council has succeeded in a considerable measure in solving the problem of cooperation, without compromise of convictions or without asking anyone to dim the brightness of his own lamp. Judging from this (Atlanta) meeting the movement is interpretive, prophetic and inspirational. It would be impossible for any single Church group to study and to gather the material on the world situation as it is being done by this Council. It has been able to gather into one the influence of all the Churches."

A Milestone in Christian Cooperation

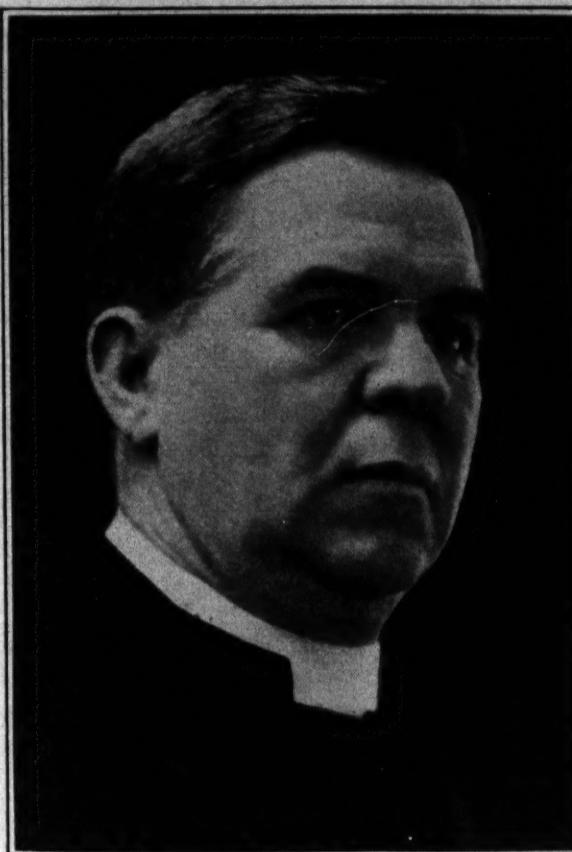
THE outstanding impression created by the Quadrennial Meeting of the Federal Council of the Churches in Atlanta, December 3-9, was that a new level of Church cooperation has been reached. On every hand the comment was heard that the Atlanta meeting clearly revealed a deepening trust among the denominations, a clearer consciousness of common purposes and a greater readiness for cooperative service.

The meeting, which began under the presidency of Dr. Robert E. Speer, the head of the Council during the past four years, chose as its President for the coming term Dr. S. Parkes Cadman, pastor of the Central Congregational Church of Brooklyn, N. Y. Dr. Cadman is the first active pastor to be elected to the presidency of the Council, and his selection was interpreted not only as a tribute to a great Christian leader but also as a desire to exalt the pastorate in the thinking and planning of the Council.

Mr. Frank H. Mann, President of the Union Mortgage Company, and formerly General Secretary of the American Bible Society, was elected Treasurer of the Council, succeeding Alfred R. Kimball, who asked to be relieved of his duties after having served as Treasurer since the Conference on Interchurch Federation held at Carnegie Hall in 1905. Rev. Rivington D. Lord, pastor of the First Baptist Church of Brooklyn, N. Y., who has served as Recording Secretary from the very beginning of the Council's life, was re-elected for another four years.

The sessions of the Council were characterized by the presence of outstanding leaders in each of the twenty-eight denominations, including presiding officers of a dozen denominations, a score of bishops, and many other notable leaders in the Christian life of the country. A feature of unusual significance was the presence of several distinguished laymen, including Governor William E. Sweet, of Colorado; former governor Carl E. Milliken, of Maine; Honorable William Jennings Bryan and Justice Florence E. Allen of the Supreme Court of Ohio.

Our racial and international relationships were especially to the fore. The question of cooperation, justice and goodwill between the



REV. S. PARKES CADMAN
The New President of the Council

white and Negro peoples was discussed with the utmost candor and sympathy. Outstanding Southern leaders like Dr. M. Ashby Jones, of Atlanta, and Bishop Frederick F. Reese, of Savannah, made eloquent appeals that in our race relations Christ should be taken seriously. Negro leaders like Bishop George C. Clement, of the African M. E. Zion Church, and President John Hope, of Morehouse College, expressed with equal conviction the judgment that the one hope for better relations between the races lies in the Churches' making earnest with the Christian Gospel. The worldwide character of the racial problems of today was indicated by the emphasis given to the necessity for righting the wrong done the Japanese

people by the recent immigration act.

The meaning of the Gospel for our industrial, economic and social life was not overlooked. The keynote message on this subject, delivered by Bishop Francis J. McConnell, left no one in doubt as to whether the Churches represented in the Council meant to pursue a policy of dealing vigorously with the problems involved. That these issues are of great complexity and demand the most thorough study and wise judgment was recognized, and enthusiastic approval was given to the enlarging plans of the Council along the line of research, as a means of securing the information without which wise and effective action is impossible. At no time was there any disposition manifested to turn back from the effort to bring Christian principles to bear upon every realm of human life. In the words of Dr. Speer's summary of what we have to learn from the past four years: "The Churches must not be intimidated from doing what they ought to do because of fear of making mistakes or of doing what they ought not to do."

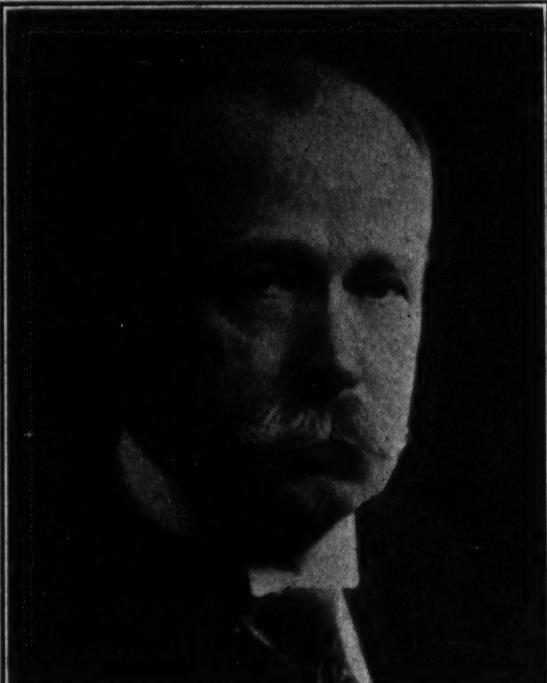
The demand of the Christian conscience for the outlawry of war was the most conspicuous single note of the sessions. The platform for the Council in the international field, adopted after extended discussion, calls for support of the Permanent Court of International Justice, for the participation of the United States in codifying and extending international law, for the pacific settlement of every international dis-

FEDERAL COUNCIL BULLETIN

pute, and for international agencies through which the combined moral condemnation of the world can be brought to bear upon an aggressor nation. A drastic reduction of armaments by all nations is urged and "full, open and friendly relation between the United States and the League of Nations, without commitments which would involve us in the local politics of European or other nations."

The international outreach of the Churches themselves was symbolized by the presence of leaders of the Christian movement in many other lands. Among the foreign representatives who were in attendance were: Rev. A. K. Reischauer, of the National Christian Council of Japan; Rev. Adolf Keller, of the Central Bureau for Relief of the Evangelical Churches of Europe, Zurich, Switzerland; Professor Julius Richter, of the University of Berlin; Rev. Samuel M. Zwemer, of Egypt; Rev. H. G. Tucker, of the Committee on Cooperation in Brazil; Rev. T. Albert Moore, representative of the Joint Committee on Church Union of Canada; and Sir Willoughby Dickinson, of London, Honorary Secretary of the World Alliance for International Friendship through the Churches.

The one question on which any serious division of opinion arose concerned the status of the chaplains in the Army and Navy. A special Committee of twelve was created to study the whole problem during the coming year and to report at the meeting of the Executive Committee next December.



ALFRED R. KIMBALL
Treasurer of the Council Since 1908

[4]



FRANK H. MANN
Newly Elected Treasurer of the
Council

Underlying the whole program and all the discussions of the six-day meeting was an insistent emphasis upon the necessity for the spirit of evangelism and of personal loyalty to Christ. At noonday throughout the sessions a series of inspiration-

al meetings on "The Call to Personal Religion" was held, which lifted the thinking of the Council above the details of organization and administration into a deeply spiritual atmosphere. Not only was it recognized that there is an urgent need for greater attention by the Churches to the duty of direct evangelism, but there was also a recognition that every phase of the Church's work must be infused with the evangelistic spirit and ideal.

HEARD AT ATLANTA

"The best available place to get unbiased facts about industrial and social issues today is in the *Information Service* of the Federal Council's Department of Research and Education."

Bishop Francis J. McConnell.

"Sooner or later we shall erase the Mason and Dixon Line from the geography of the Kingdom of God."

Professor Plato T. Durham.

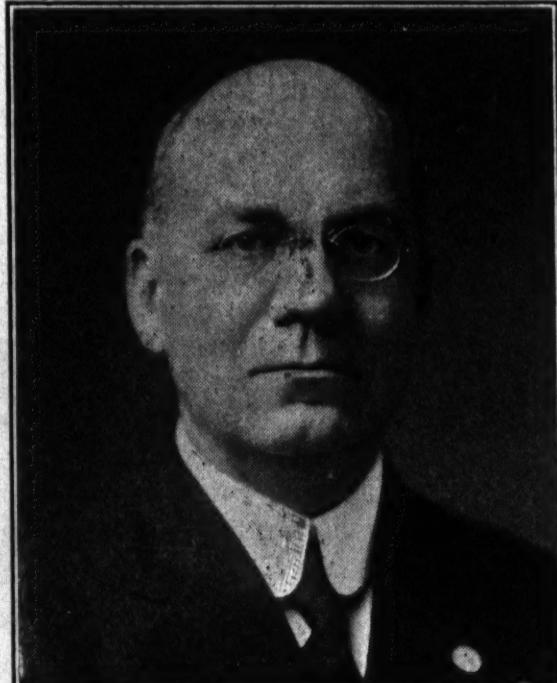
"If we could just change that one thing (race antagonism), and meet manhood with manhood, it would be the greatest missionary service the Church could render today."

Bishop Francis J. McConnell.

"Until men can be induced to regard war as a crime, little progress can be made in the direction of abolishing war. A League of Nations or a Court of International Justice are useful institutions and are probably the best things that

politicians can create; but they will not suffice alone to secure peace until the conscience of mankind is awakened. This is the duty of the Churches, and they alone can perform it."

Sir Willoughby Dickinson of England.



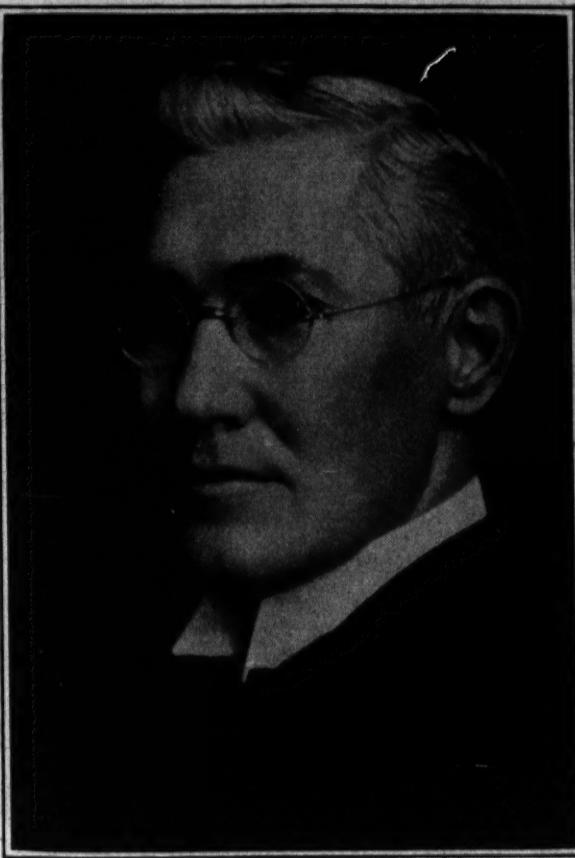
REV. RIVINGTON D. LORD
Recording Secretary Since 1908

Executive Committee Organizes for Quadrennium

At a special meeting of the Executive Committee of the Federal Council, held on January 9, at 600 Lexington Avenue, New York, Bishop John M. Moore of the Methodist Episcopal Church, South, was elected Chairman of the Committee for the present quadrennium. Bishop Moore is one of the outstanding leaders in that denomination and has long been one of the most ardent supporters of the Federal Council.

Three Vice-Chairmen were elected, as follows: Rev. Clarence A. Barbour, President of Rochester Theological Seminary, Rochester, N. Y., and former President of the Northern Baptist Convention; Rev. John Baltzer, of St. Louis, President of the Evangelical Synod of North America, and Rev. L. K. Williams, of Chicago, President of the National Baptist Convention.

The regular annual meeting of the Executive Committee is to be held in Detroit, Michigan, December 9, 10 and 11, 1925. In accordance with the suggestion made at the Quadrennial Meeting of the whole Council, at Atlanta in December, it is proposed to make this meeting of the Executive Committee an occasion for thorough discussion as to the policies which should be followed in all phases of the Council's work. Formal addresses will be given only at the evening sessions, the whole of the morning and



BISHOP JOHN M. MOORE
New Chairman of Executive Committee

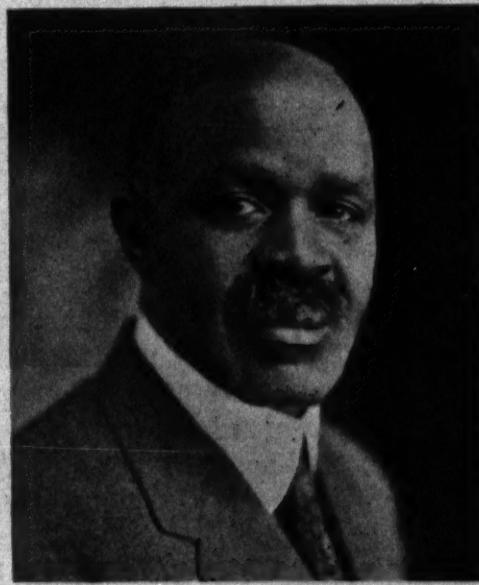
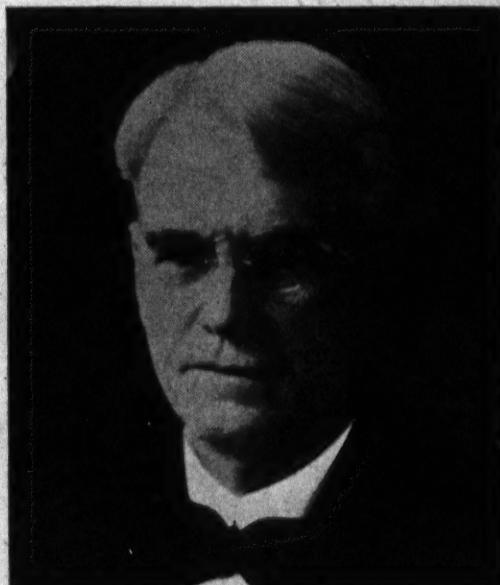
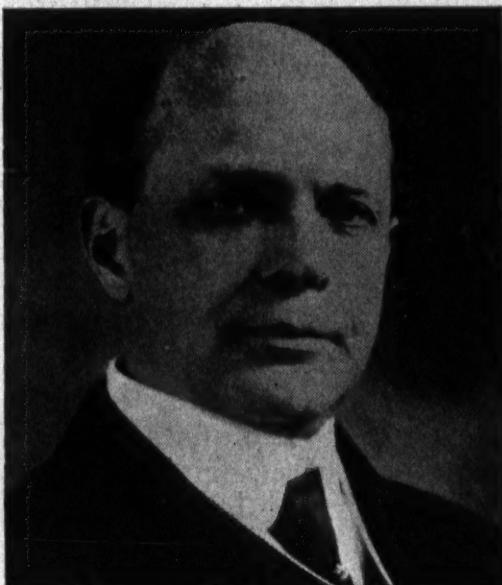
afternoon sessions on the three days being devoted to deliberation upon carefully formulated questions of plan and policy.

INCORPORATION COMPLETED

The new incorporation of the Federal Council of the Churches of Christ in America, in accordance with the special act of the Legislature of the State of New York, passed last April, was completed at Atlanta by the adoption of the bylaws for the newly incorporated body.

The new incorporation confers upon the Council legal powers which it did not hitherto possess, and legalizes the holding of the meetings of the Council in any part of the United States. The new bylaws adopted at Atlanta preserve the present structure of the Council in every way.

Much of the material in this issue of the *Bulletin* has been gleaned from addresses given at the Quadrennial Meeting of the Federal Council in Atlanta, December 3-9. Other addresses and discussions at the Atlanta meeting will be presented in articles to appear in the next issue of the *Bulletin*.



THE THREE NEW VICE-CHAIRMEN OF THE EXECUTIVE COMMITTEE: REV. CLARENCE A. BARBOUR, OF ROCHESTER THEOLOGICAL SEMINARY; REV. JOHN M. BALTZER, PRESIDENT OF THE EVANGELICAL SYNOD OF NORTH AMERICA; AND REV. L. K. WILLIAMS, PRESIDENT OF THE NATIONAL BAPTIST CONVENTION

A Statesman Appeals to the Churches

(Part of a notable letter from Honorable Cyrus E. Woods, former Ambassador of the United States to Japan, presented to the Federal Council of the Churches at its Quadrennial Meeting)

THE Japanese Exclusion Act was, in my judgment, an international disaster of the first magnitude,—a disaster to American diplomacy in the Far East, a disaster to American business, a disaster to religion and to the effective work of our American Churches in Japan.

“The ultimate consequences of that act cannot yet be fully forecast, for what we do or fail to do during the coming year or two will determine the degree of the disaster. The right handling of the question in the near future will, indeed, go far toward wiping out the harm that has been done. Failure to take appropriate action will confirm, deepen and extend it.

“Without one compensating advantage Congress has thrown away one of the most important American assets in solving the problems of the Pacific and has, at the same time, created utterly needless feelings of mortification, humiliation and distrust with fresh and as yet unknowable potential factors of difficulty in maintaining the permanent peace of the Far East.

“What Congress desired might have been en-

tirely and easily secured without in the least affronting Japan’s honor, dignity or self-respect and international prestige.

“Japan cannot fail to turn for her international fellowship, cooperation and inspiration toward those nations and governments which regard her honor, dignity and self-respect, and away from us, unless we change our manner and our law.

“That which now needs to be done is to follow the suggestions of Secretary Hughes. He asked that Japan be placed on the quota basis. This would admit only 146 immigrants annually until July, 1927, and thereafter only 150. This amount is negligible and I am sure that, in the enforcement of such a provision, America will have the loyal cooperation of the Japanese Government.

“I am, therefore, of opinion, and in that opinion I know you will concur, that while the question is a difficult one and beset with many thorny aspects, yet it is one which our Christian leaders must face, and for which a Christian and a practical solution must be found.”

The Exclusion Act and the Christian Movement

By REV. A. K. REISCHAUER, OF TOKYO

(Representative of the National Christian Council of Japan at the Quadrennial Meeting of the Federal Council of the Churches of Christ in America)

WE must distinguish between the method by which Japanese exclusion was brought about and the thing itself. Probably most Americans deplore the method adopted. It seemed so hopelessly stupid and crude. But it is now no longer merely the method adopted that Japan resents; many Japanese resent the thing itself. They see the reasonableness of a law that excludes immigrants who are “ineligible” to citizenship, but it looks to them as a color and race prejudice and a deliberate attempt to brand them as “undesirables and inferiors.” Especially does it seem so to them when they see how we still admit peoples who are racially as far removed from us as are the Japanese, and who in spiritual kinship are much farther from us. If black, red and colored peoples of all shades can be American citizens, as millions of them are, and if Japanese born in America and Filipinos now entering are eligible, how can anyone seriously contend that no Japanese born in Japan, no matter how white his soul nor how great his spiritual achievement, is eligible?

America must, on the one hand, achieve a greater degree of homogeneity among her citi-

zens through education, through restriction and selection of immigrants. Japan, on the other hand, has a right to receive most-favored-nation treatment and not be discriminated against.

To work out a harmony between these two fundamental needs and rights of the two nations is our big task, and our first step in working this out should be the creation of a High Commission made up of intelligent, representative Americans and Japanese who would study the perplexing problems scientifically and in a spirit of friendship. The result of such a commission’s work might well lead to something like the following:

First—The mutual exclusion of laborers, and possibly even the withdrawal by the Japanese Government of some of her citizens now in America.

Second—Putting Japan on the quota basis after a certain date—possibly requiring a higher standard for immigrants from Japan than for certain European immigrants because racial difference may make them less assimilable.

Third—Giving all Japanese in America and those admitted on the quota basis the right of naturalization and equal treatment with others.

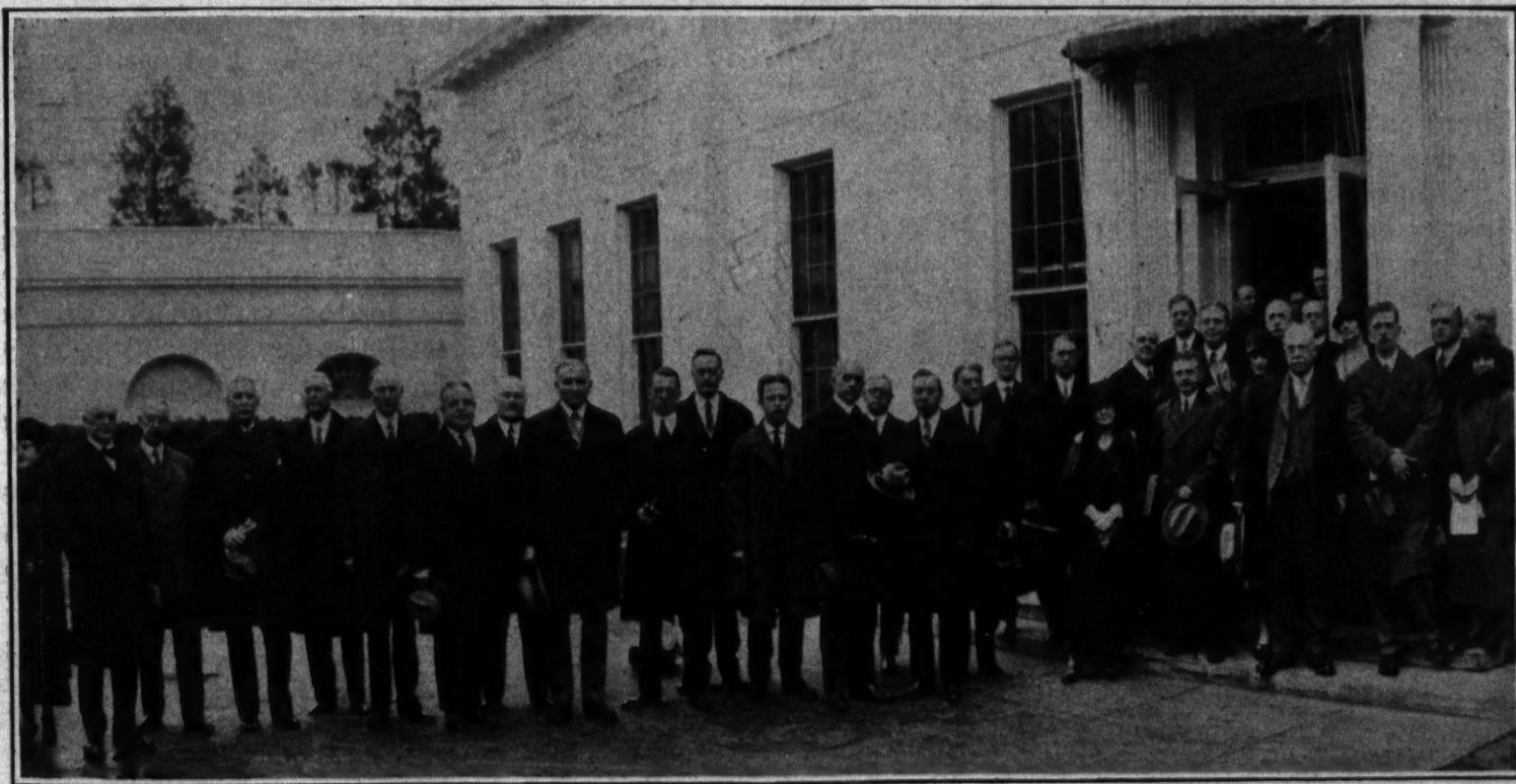
Smallest Lynching Record in 1924

THE number of lynchings in this country for 1924 was smaller than it has been for any previous year for which there are statistics, according to records kept by Prof. Monroe N. Work, of Tuskegee Institute, Ala. Sixteen persons, all of whom were Negroes, were lynched in this country last year, which fact is still a blot upon the fair name of our Land. This was 17 less, however, than the number in 1923 and 41 less than that for 1922. Nine of these persons lynched in 1924 were already in the custody of representatives of the law. In less than half of the cases was the charge made of rape or attempted rape. The offenses charged were: murder, 1; rape, 5; attempted rape, 2; killing officer of the law, 2; insulting women, 3; attacking woman, 1; killing man in altercation, 1; wounding man, 1. Nearly one third of these lynchings, five in number, took place in Florida, 2 in Georgia, 2 in Mississippi, 1 each in Illinois, Kentucky, Missouri, Louisiana, Tennessee, South Carolina and Texas. In some instances states that have had a clear record for one or more years have had that record spoiled again during the past year.

One of the most horrible aspects of the matter appeared in the lynching in Tennessee, in which a badly wounded fifteen year old boy,

who was in the hospital and under arrest, was taken out and hanged by a number of masked men and his body riddled with bullets. This case is particularly distressing because the interracial situation in Nashville and its environs has been good for some years past, so that the colored people there have felt entirely secure. This sense of security has been destroyed. The one encouraging fact was the immediate reaction of the people of Nashville against the outrage. Many of the most prominent people of the city expressed over their signatures in the daily papers, their indignation and horror; organizations passed resolutions of condemnation and offered rewards to aid in the capture and conviction of those guilty.

That the lynching evil can be abated by proper vigilance on the part of those entrusted with enforcing the law was demonstrated in 45 instances during the past year, as shown by Prof. Work's figures. In 36 of the cases when attempted lynchings were prevented the prisoners were removed or the guards augmented, or other precautions taken. In 9 instances armed forces were used to prevent an outrage. Nineteen persons were indicted in connection with four lynchings; five of them were convicted and these were given only jail sentences.



—Courtesy of Schultz.

PART OF THE DELEGATION WHICH PRESENTED TO THE PRESIDENT OF THE UNITED STATES THE DESIRE OF THE CHURCHES FOR THE ENTRANCE OF THE UNITED STATES INTO THE PERMANENT COURT OF INTERNATIONAL JUSTICE. Included in the group are: Bishop William F. McDowell, Chairman of the Washington Committee of the Federal Council of the Churches; Bishop James Cannon, Jr., of the Methodist Episcopal Church, South; Rev. Jason Noble Pierce, pastor of the First Congregational Church, Washington, D. C.; Rev. W. L. Darby, Washington Federation of Churches; Rev. W. S. Abernethy, pastor of Calvary Baptist Church, Washington, D. C.; Rev. C. E. Burton, of the Congregational Commission on Missions; Rev. Peter Ainslie, and Rev. L. W. McCreary, of Baltimore; Rev. C. E. Vermilya of the Home Missions Council; Rev. Linley V. Gordon, Professor William I. Hull and Mr. George A. Plimpton, of the Church Peace Union; Mr. F. P. Turner, of the Foreign Missions Conference; Rev. Sidney L. Gulick, of the Federal Council of the Churches; Rt. Rev. Charles N. Lathrop, of the Protestant Episcopal Church; Rev. H. E. Benton, representing the Philadelphia Federation of Churches and the Universalist Church; Rev. Charles Wood, of the Presbyterian Church; Mrs. H. E. Woolever, of the Federation of Woman's Boards of Foreign Missions; and Mrs. D. E. Waid, of the Council of Women for Home Missions. Representatives of civic and business organizations are also included in the group.

Making a Cooperative Approach to Evangelism

THE outstanding feature in the recent work of the Commission on Evangelism is the important series of meetings in the West. The Secretaries of Evangelism of the different denominations are going with Dr. Goodell, the Federal Council's Secretary, on an extended trip including Spokane, Seattle, Tacoma, Portland, Sacramento, San Francisco, Oakland, Fresno, Los Angeles and Denver.

The Federations and Councils of Churches in these cities have made careful preparations for these conferences on evangelism. In each city it is expected that a large company of ministers and leading laymen from surrounding towns will be present with the local Church workers. Dr. Bell, Secretary at San Francisco, says that notices have been sent to ministers as far out as 120 miles, urging them to be present.

The meetings will take the form of a gathering of ministers in the morning for addresses on methods of Church work and a general conference concerning plans, with inspirational addresses from different members of the Commission. In many cities a luncheon for the ministers and leading laymen will be held, where the relation of laymen to the Church will be especially set forth. In the afternoon there will be denominational conferences with addresses to Sunday School teachers and workers, where desired. The evening services will be largely mass meetings, in some cases in a large central building, and in others in different sections, so that the entire city can be reached.

The meetings are similar in character to those already held in many other cities. Of the meeting in Chicago, Rev. Walter R. Mee wrote:

"Yesterday was a red letter day in the history of the Chicago Church Federation . . . The officers of the Federation fully appreciate the service which the Commission on Evangelism and Life Service of the Federal Council is rendering in helping to keep the proper emphasis on evangelism in the program of the Church federations throughout the country."

From Washington, D. C., Rev. W. L. Darby, the Secretary of the Washington Council of Churches, wrote:

"It is my opinion that our larger cities will profit greatly by having such an institute every two or three years with a carefully planned program such as you arranged for us in Washington. We do not hesitate to give our endorsement of such an institute in the strongest possible terms."

FELLOWSHIP OF PRAYER

The great service which has been rendered during the past three years by the preparation and widespread distribution of the "Fellowship

of Prayer" by the Federal Council's Commission on Evangelism has made this one of the most significant features of the Council's program. The "Fellowship of Prayer for 1925" includes scriptural readings, meditations and prayers for every day during the Lenten period, culminating in special attention to Holy Week. A phenomenal circulation of over 400,000 copies has been reached. The significance of thus uniting the thought of Christian people in all denominations throughout the country upon great common themes of spiritual life can hardly be exaggerated. The general theme for the period this year is "Christ, the World's Saviour." The Council is much indebted to Rev. Frederick L. Fagley of the National Council of Congregational Churches for the preparation of the material.

Single copies of the "Fellowship of Prayer" can be secured from the Federal Council for two cents each.

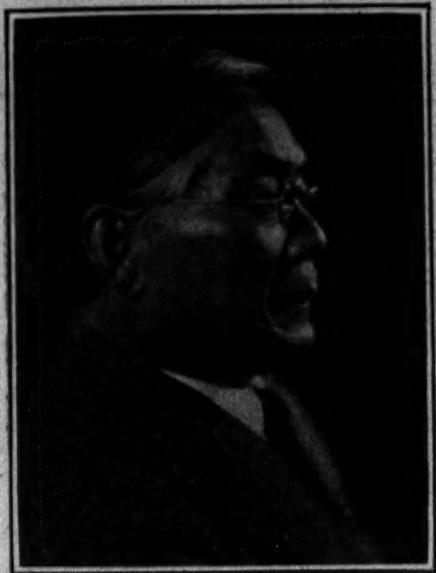
As this issue of the *Bulletin* goes to press, Harry Holmes, Secretary of the Commission on Councils of Churches, is just leaving for a trip to his native home in Australia. The chief purpose of the journey is to visit his father, now eighty-five years old, who has spent his whole life in the Methodist ministry in Australia.

Important interests of the Federal Council, however, will be served by his visit. He will give special attention to the development of the idea of Church federation in Australia. He will interpret the significance of the citizenship movement in behalf of our prohibition legislation, with which he has been so closely identified during his eighteen months' service in the Federal Council. He will also give special study to international relationships, particularly from the standpoint of developing better understanding between the Western world and Japan.

Mr. Holmes will be followed on his journey by the good wishes of a host of friends to whom he has become endeared by the warmth of his personality and the high quality of his service in the Council.

Several scores of essays on the Importance of Cooperation and Federation of the Churches have been submitted in the contest instituted by Mr. E. H. Seward of Virginia for the prize of one hundred dollars. These entries are now in the hands of the judges: Dr. Howard B. Grose, Editor of *Missions*; Dr. I. W. Gowen, North Bergen, N. J., and Mr. Charles S. Crosman, New York City. It is hoped the results of the contest can be announced in the next issue of the *Bulletin*.

Japanese Children Thank American Churches



REV. K. TSUNASHIMA

THE thanks of more than 100,000 Japanese Sunday School children for earthquake relief from the United States were brought to the Federal Council of Churches at its quadrennial meeting in Atlanta by the Rev. K. Tsunashima of Japan. He presented to the

will never be forgotten. We shall ever remember those days when new hope in life and new faith in God were awakened in our souls because of what you did. I speak these words as representing millions of Japanese."

President Coolidge and Secretary of State Hughes were presented by the Federal Council's Commission on International Justice and Goodwill on December 26, with the following memorial:

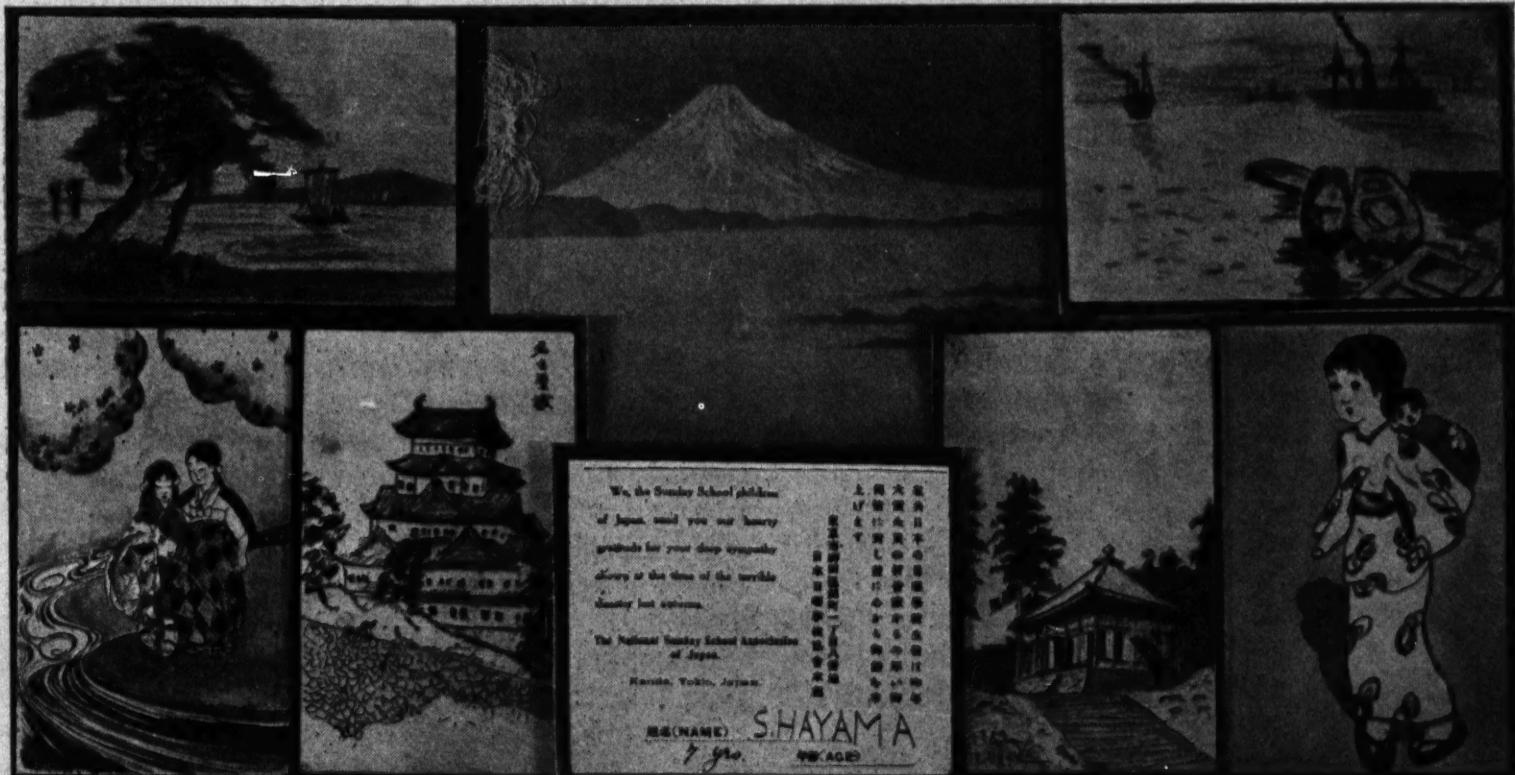
"The Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America and the National Committee on American Japanese Relations have taken note with deep interest and satisfaction of the action of President Coolidge and Secretary of State Hughes in giving emphatic denial to the malevolent rumors which have been systematically circulated affecting peaceful relations between the United States and the Empire of Japan, and particularly the announcement made by the President that the United States would enter into no competitive race of naval armaments with Japan or any other nation. In the opinion of the two bodies above mentioned the action of the President and the Secretary of State with respect to these matters constitutes a most effective and far-reaching move toward the preservation of international peace, more important than any made by our government since the Conference on Limitation of Naval Armaments held in Washington in 1922."

Council a beautiful silk-bound volume of hundreds of postcard pictures drawn by the children themselves. He said, in part:

"Last spring the 100,000 Sunday School children of Japan drew crayon designs on more than 100,000 postcards. They did their best to explain in graphic form their gratitude to the rest of the world, and especially to America, for the relief so generously given at the time of the earthquake.

"The best of these postcards were collected in a dozen volumes for presentation to such national groups and representatives as the Federal Council of Churches, Mrs. Calvin Coolidge and Queen Mary.

"I assure you that your abounding generosity



COVER DESIGN AND SOME OF THE DRAWINGS FROM THE BOOK PRESENTED TO THE FEDERAL COUNCIL BY THE SUNDAY SCHOOL CHILDREN OF JAPAN, IN GRATITUDE FOR EARTHQUAKE RELIEF. THE AGES OF THE CHILDREN RANGED FROM SIX TO SIXTEEN

A Minister's Interpretation of the Quadrennial

By EDWARD BLEAKNEY

Pastor of Tabernacle Baptist Church, Utica, N. Y.

THE Atlanta meeting of the Federal Council of the Churches of Christ in America impressed one with the fact that Protestantism is becoming a unit. For six whole days representatives of thirty denominations worked and planned together on the common tasks of the Churches. And these representatives were our greatest Protestant leaders. To see these giants of the Christian Church thinking and working together was a thrilling sight. An editor of one of the Southern Methodist journals, who visited the Council for the first time, told me that such a sight made a tremendous impression on him.

I was present at the Quadrennial Meeting of the Council in Boston four years ago, and all the way through the recent sessions in Atlanta I saw and felt that since the Boston meeting Protestantism had gone a long way toward unity. It has a long, long way to go before the prayer of our Lord is completely answered, "That they all may be one." The Atlanta meeting leads me firmly to believe that we are on the way.

The Atlanta meeting of the Federal Council of Churches showed a strong determination to make Christ Lord of all. The Council was strong in its conviction that every phase of life, individual, social, industrial, racial, economic, political and international, must be subjected to the reign of Christ.

The Christianization of race relations was constantly to the front. Much attention was given to the furtherance of friendly feeling between white and colored people. Of five addresses on the topic, the appeals of Dr. M. Ashby Jones and President Hope were touching. The work both of the Federal Council and of the Southern Commission on Inter-racial Cooperation was called to our attention. Much is being accomplished in this direction. The pastor of the Friendship Baptist Church for colored people in Atlanta told me that he has seen considerable progress in the last few years.

Our relations with the Japanese also were vigorously discussed. In his communication to the Council the former Ambassador to Japan, Cyrus E. Woods, said, "The Japanese Exclusion Act was an international disaster of the first magnitude." Japan was shown to be waiting for the Christian people of America to undo the injury that has been done to her. There was a strong feeling in the Council that the wrong should be made right, and to this end it is already at work.

The Christianization of international relations was also to the front. In no subject was a keener interest manifest than in the outlawry of war.

Great were the addresses on "Peace" given by William Jennings Bryan, Professor J. T. Shotwell, Governor William E. Sweet and Justice Florence E. Allen. There was a strong conviction on the part of the Council that the United States should go into the World Court, give the Geneva Protocol serious consideration, take a genuine interest in disarmament and do everything in its power to outlaw war. The Council adopted a wise and progressive policy on the whole question of making our international relationships Christian.

The Atlanta Meeting of the Federal Council of the Churches revealed the fact that American Protestantism is alive, daring and of large vision. The Chairman of the Washington Committee, Bishop W. F. McDowell, said that within the last few years the nation has been impressed by the Council with the fact that Protestantism is alive. Justice Florence E. Allen reported her strong impression that the Churches are taking a militant participation in the questions of public righteousness and Robert E. Speer urged the Churches not to be intimidated in their fight for righteousness. He also pointed out that Christ not only stills but causes tempests, and must continue to cause them till we have a truly Christian world.

The spirit of daring and vision was seen in the prophecy made in his council sermon by the new president, S. Parkes Cadman. He prophesied not only the unity of Protestantism, but an ultimate unity of the whole of Christendom. In his discussion of the unity of Protestantism he said that isolated denominationalism is passing, and that the future Church would include the discipline of the Presbyterians, the democracy of the Baptists, the independence of the Congregationalists and that which is best in every denomination.

The spirit of daring and vision was seen in Bishop Francis McConnell's address. He urged the Churches to speak unsparingly of the things not in harmony with Jesus. He mentioned the industrial system as one of the things that especially needed constant criticism. While many in our day are afraid of radicals, Bishop McConnell believes that since the radical constantly stings us and will not let us rest, we are in great need of him.

The spirit of daring and vision was seen in the step taken when the Council approved the appointment of a committee to further friendly relations between the Jews and the Christians. The forward-looking spirit of the Council was also made manifest in providing for a commit-



A FEW OF THOSE WHO ATTENDED THE RECENT QUADRENNIAL MEETING OF THE COUNCIL IN ATLANTA

tee to study the relationship of chaplains to the Army and Navy. The opinion of some of our Church leaders that the chaplaincy should be entirely divorced from the military system was given a serious hearing.

Yes, the Council showed daring and vision, but it also manifested good judgment. It was progressive, yet conservative, and this leads me to the final impression which the Atlanta Council made on me. **The Atlanta Quadrennial meeting showed a true perspective. Every phase of the Gospel had a place on the program.** The noon addresses dealt with personal religion, prayer, loyalty to Christ, faith in God. Nothing received more attention than evangelism. And no address made a more profound impres-

sion than that delivered by Bishop McDowell on Personal Evangelism. More than once did I hear it said, "The thing that impressed me about this program is that evangelism is to the front." Religious education, missions, the social side of the Gospel, all were discussed. Not one phase of the many-sided religion of Jesus Christ was left out. This is as it should be.

I close this interpretation with an appeal. As was voiced by a number of speakers at Atlanta, the Federal Council of Churches is the finest and most hopeful thing in the world today. If this is so, and I believe that it is, should not every person who is genuinely interested in the Kingdom of God give the most hearty support to the Federal Council of Churches of Christ in America?

GREAT FOREIGN MISSIONS GATHERING

While this *Bulletin* is in press the Foreign Missions Convention, with an attendance of upwards of 5,000 representatives from seventy-five organizations, is in session in Washington, D. C. President Coolidge was scheduled to speak on the opening day. The meeting is probably the greatest interdenominational missionary gathering held in this country during the last twenty-five years. Preceding conferences of similar character were: the Ecumenical Conference in New York in 1900 and the World Missionary Conference in Edinburgh in 1910.

The purpose of the convention is for the information and inspiration of the Churches of Canada and the United States. It is an educational, not a deliberative or legislative assembly, its messages being designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities. The convention has been arranged by the Committee of Reference and Counsel of the Foreign Missions Conference.

THE RURAL CHURCH PROBLEM

After fifteen years of work for the country Church, I am profoundly depressed by the religious weakness, futility and spiritual emptiness of many of the Churches maintained by us. They have everything in them but religion. They are tremendously concerned over law enforcement; they ring with praise or blame of the educator; they have much to say about science, and all the time they are concerned with finance. Now religion is dependent for its expression upon none of these things, and these Churches are unable to express the religious aspiration of the people.

If the Federal Council in its investigations in the future can move the Churches toward mercy for the poor, pity for the unfortunate, sympathy for men of all sorts, tolerance for those of another religion, and justice clothed in love for people of another race than our own, Churches that are now of low spirituality will become worth while.

REV. WARREN H. WILSON
Presbyterian Board of Home Missions.

The Interest of the Churches in Child Labor

By REV. WORTH M. TIPPY

IN addition to the cooperation in behalf of the Child Labor Amendment previously announced, the Presbyterian Department of Moral Welfare has joined in the campaign and the Woman's Home Missionary Society of the Methodist Episcopal Church has taken its place beside the Women's Missionary Council of the Methodist Episcopal Church, South, and the Women's Missionary Union of the Southern Baptist Convention. Dr. Alva Taylor for the Disciples in the Middle West, Rev. Hubert C. Herring for the Congregationalists in New England, and Rev. W. B. Spofford for the Episcopalians throughout the country, are giving time to the campaign. Dr. A. C. Zumbrunnen of the Board of Missions of the Methodist Episcopal Church, South, and Rev. James Mullan of the Reformed Church in the United States, have ordered large quantities of the pamphlet of information for circularization. Rev. Morton C. Pearson, Secretary of the Detroit Council of Churches, writes that ninety percent of the clergy of Michigan are enthusiastically for the amendment. Rev. Charles S. Gilbert, Social Service Secretary of the Episcopal Diocese of Manhattan, is leading the clergy of New York City and State for ratification, and Miss Anne E. Vernon, Secretary of the Diocese of Rhode Island, is making vigorous efforts in that state.

The Federal Council's Commission on the Church and Social Service has just printed 25,000 copies of a concise pamphlet of information about the amendment and this supply is being rapidly absorbed. The pamphlet has been sent to 7,000 members of state legislatures and to all governors and lieutenant governors. Special mailings have gone to pastors of New England because of the effect of the Massachusetts referendum in that section, and special effort is being organized in Pennsylvania. Governor John G. Winant of New Hampshire, who advised ratification in his inaugural message, writes to the office of the Commission:

"I thank you for your letter of December 31 with the enclosed pamphlet of research information in regard to the Child Labor Amendment. It is the fairest, best and most useful statement on the subject which I have seen and I wish it might be sent to the members of our legislature and the clergymen of the state."

CRITICAL POINTS IN THE DISCUSSION

As the discussion on the Amendment proceeds the points at issue narrow down.

1. The cry of "Bolshevism" is discredited, and will now react more and more against the National Association of Manufacturers which started it. Wise observers believe that the Asso-

ciation is acting shortsightedly and is incurring the indignation and distrust of millions of intelligent citizens. The *New York World*, which is opposing the amendment, demands that such statements and campaign methods shall be abandoned. Senator Walsh of Montana, in an address in the Senate on January 7, spoke of the "gross misrepresentation" by the organized opposition, and said: "The revolting, sordid motives back of much of the effort to accomplish the defeat of the amendment cannot be concealed." He had no reference in these statements to large numbers of citizens who hold that the evil of child labor can and should be corrected by the states.

2. No phase of the amendment has caused more trouble than the 18-year age limit. Yet it becomes plain when it is realized that there are two sides to the child labor problem: its *prohibition* up to a certain age, usually 14 in non-agricultural pursuits; and its *regulation* between 14 and 16, and up to 18, while children are still growing and immature. Most children have not finished the grades at 14, nor high school at 18. If they must go to work at 14, they require the most careful safeguarding, such as an eight-hour day and prohibition of night work, up to 16, and prohibition or restriction up to 18, in occupations dangerous to health, morals or life. From 14 to 18 children are three times as subject to accidents as when they are mature. Pennsylvania prohibits all work of persons under 18 in a long list of trades such as mining, operating elevators or emery wheels, working in and around blast furnaces, quarries or explosives, tanning. Underground work is usually forbidden up to 21.

That is what the 18-year limit means, namely: to give to the Congress the same power exercised by the states in these hazardous occupations. It is necessary if Congress is to act with the states, and it is to be noted that the amendment proposes to limit Congress to 18, whereas the states control up to 21.

3. To understand the value of federal action coincident with state action, which the amendment proposes, it is necessary to know something about the administration of the federal child labor laws of 1916 and 1919. The State Commissioners of Labor were convened at Washington. The problem of enforcement was worked out cooperatively and the Commissioners went back to manage the problem in their own states with a minimum of federal assistance or interference. As a result, the federal appropriation for enforcement in 1918 was but \$111,000, and only 51 officials were added to Miss Abbott's staff to cover the 48 states.

Conference on Financial and Fiduciary Matters

CHURCH conferences are multifarious, but the one which is to be held at Atlantic City, February 16-18, on financial and fiduciary matters, is of a distinct and unusual kind. It will bring together treasurers and other representatives of Church boards and other religious agencies, which have to do with the handling of funds for the Churches. The presiding officer will be President Donald J. Cowling, of Carlton College, Northfield, Minn. Among the themes to be considered are:

- 1—The Safeguarding of Funds through Book-keeping, Accounting, Audits and the Making of Budgets.
- 2—The Issuing of Annuities.
- 3—The Acceptance and Management of Trusts—by Boards themselves, under "Community Trusts," under the Uniform Trust for Public Uses.
- 4—The Building Up of Endowments. Methods and Policies.
- 5—Investments, Permanent or Endowment Funds of Christian Organizations.
- 6—Ethics Involved in Investments Adminis-tered by Religious Organizations.

- 7—Legislation affecting the Receipt and Admin-istration of Funds for Benevolent Objects.
- 8—Canons of Wise Public Giving.
- 9—Cooperating with the Bar and with Banks and Insurance Companies.
- 10—The Making of Better Wills, legally drawn and wisely conceived.
- 11—Gifts through Insurance.

The Council is indebted to the vigorous interest of Rev. Alfred Williams Anthony for the plans for the conference.

CONFERENCE ON PROMOTIONAL WORK

On Tuesday afternoon and evening, February 17, a conference of the promotional agencies of the denominations will also be held at Atlantic City. It is synchronized with the conference described above in order to make it possible for groups of people to attend both gatherings without inconvenience. The Conference on Promotional Work will center its attention around the wisest methods of educating the constituency of the Churches to the most generous support of the world-wide Christian program.



—Courtesy of Miller, Washington.

DELEGATION REPRESENTING CITIZENS' COMMITTEE OF ONE THOUSAND FOR LAW ENFORCEMENT, WHICH AT THE INVITATION OF PRESIDENT COOLIDGE MET WITH HIM AT BREAKFAST ON JANUARY 8TH. The committee presented to the President resolutions adopted at the annual meeting of the Citizens' Committee on January 6. They respectfully requested the President of the United States and the governors of the several states to specially urge upon all officers by precept and personal example and by their official actions to maintain respect for all law, including the provisions of the Eighteenth Amendment. The personnel of the delegation from left to right is: S. S. Kresge, Frederick Wallis, George A. Plimpton, Patrick Henry Callahan, Judge Elbert H. Gary, William Cochran, President Coolidge, Frederick B. Smith, of the Federal Council, Chairman of the Citizens' Committee of One Thousand for Law Enforcement; John D. Rockefeller, Jr., V. Everit Macy and Clifford Barnes.

The Next Indispensable Step

I. *By FLORENCE E. ALLEN*
Justice of the Supreme Court of Ohio

THAT aggressive war be declared a crime under the law of nations, and that its use as a means of settlement of disputes be abolished, is the next indispensable step needed to stop war. Unless war be outlawed, nations must be armed just as men must carry arms wherever murder is the rule.

We must enact international law, and that law must include a declaration that war is a crime against civilization and penalize it under the laws of the nation. There is now no law, not even any declaration, forbidding war.

War is not legally nor internationally a crime. Fighting between individuals, unless in self-defense, is criminal. Purposeful and malicious killing, except in self-defense, is murder. Wars are now illegal and criminal only when they are wars like our own Revolution of 1776. We have to make the world agree that international war, unless in actual self-defense, is criminal, is murder.

We have certain laws about war, but none against war. There are laws as to how war shall be made, but they do not forbid war.

When the international code is written, condemning war as murder, nations claiming self-defense will have to come within that law in order to justify a war. The form the law should take is plain. It should declare that war is a crime against civilization and outlaw it as such.

It must be enacted by the civilized world. It need not be enacted by legislature nor parliament. It can be enacted by the League of Nations or it can be enacted by a simple international conference as a universal treaty. America, the first great nation to live in friendship with her fellow nations, should call a conference to outlaw war. She should, without waiting for other nations, make her own declaration of policy not to resort to war. Such a declaration by the most powerful nation in the world would have profound effect.

How the outlawry of war and the international code should be enforced is equally plain. It should be enforced by a court with affirmative jurisdiction, which can call before it nations attempting to make war and to defy the moral law. For this, two things are necessary. First, the affirmative jurisdiction to hear the merits of the dispute, just as our Supreme Court has jurisdiction over the States, and secondly, the code, the law.

The court decrees must not be enforced by physical power. You cannot eliminate force between nations by using force. The nations will never consent to a super-government resting on force. Laws are not enforced through physical power only; they are also enforced through public opinion.

II. *By PROFESSOR JAMES T. SHOTWELL*

Director, Division of Economics and History, Carnegie Endowment for International Peace

IN THE entirely new action of the League of Nations embodied in the Protocol of Geneva a substitute for war has at last been proposed. Yet the Protocol of Geneva has been received in this country with all the prejudices of the old party struggle over the League of Nations. It has been commented upon in sneering tones by smart, young writers. It is time for it to be studied carefully by those whose opinions would be worth while. The essence of the Protocol is easily understood, although its details are very intricate. It begins by three main points which underlie the whole structure.

First, aggressive war is a crime.

Second, the States take a mutual obligation not to be guilty of it.

Third, the definition of aggression is the refusal to accept recourse to a peaceful method of international settlement. This settlement may be through three main channels: (a) through the Permanent Court of International Justice, (b) through the use of arbitration, (c) through mediation and conciliation of the Council or Assembly of the League of Nations for

those countries which belong to the League.

Any State not using these means to settle its quarrels before going into war is henceforth declared to be an aggressor state. Any overt act of war when not preceded by these methods of prevention is an aggression.

This enables us to outlaw aggressive wars. But if aggressive wars are put down, if the machinery to outlaw war works,—and that depends upon the public opinion of the world—there will be no more victims to aid, no more defense to be applied. The whole war machine will lose its justification when aggression is driven from the field.

There is nothing in all this program which lessens in any way our national security, there is nothing in it on the contrary which does not increase our influence while leaving us our full measure of independence. In following it we can recover once more the ground which has been slipping beneath our feet for leadership in policies based upon justice. This, with adherence to the World Court, would be a forward-looking program. But to win we must unite.

Message to the Churches of Other Lands

(*Unanimously Adopted on December 9, 1924*)

THE Federal Council of the Churches of Christ in America, assembled at Atlanta for its Fifth Quadrennial Meeting, conveys to the Churches of other lands assurance of its high appreciation of the messages received from them.

The achievements of these Churches in Christian life and service bring new inspiration. Their courage in the midst of grave difficulties enkindles new faith. The rich variety in which their life manifests itself affords new intimations of the fulness that is in Christ.

Throughout our deliberations there has been a consciousness of the sympathy of our fellow-believers beyond the sea and a growing sense of the larger relationships in which we are made one with them.

To the hope expressed by these sisters Churches for closer cooperation in the defense and furtherance of the common cause the Federal Council responds whole-heartedly.

To its sincere sympathy for those Churches passing through great trials it would in the largest measure possible add practical aid. It feels honored to join forces thus with the so-called "helping Churches" of Europe which at a time of great distress have aided with such

notable generosity and devotion. With gratitude it recognizes the value of the Central Bureau for Relief, not only as an organization for conveying material help to points of need, but also as a continuing agency for drawing together in increasingly vital relations the Churches of two continents.

The growing sense of Protestant solidarity developed by the common need and the common summons to more sacrificial service qualifies us all alike for an advance in the name of Christ of greater momentum and power.

At a critical moment when in every country conditions make an unprecedented demand for those things for which the Churches of Christ supremely stand it is ours to meet the challenge by an as yet unexampled unity of spirit and a hitherto unattained effectiveness of cooperative effort.

May the years just before us be marked by a more manifest leadership by the Spirit of the Living God; a more compelling vision of the things which He would have us together achieve and a more adequate reinforcement of the inner life of all our Churches by that strength which is from above.

Looking Back on Atlanta

NEVER has there been a meeting of the Federal Council of the Churches for which such superb local arrangements were made as in the case of the quadrennial gathering at Atlanta. The traditional Southern hospitality became a vivid reality from December 3-9. Upon arriving in Atlanta, the members of the Council were met at the trains by distinguished citizens with their automobiles. The trip to the great memorial at Stone Mountain, arranged by the Atlanta Committee, was an unforgettable experience. The provision of special music by the Church choirs of Atlanta, as arranged by Professor Charles Sheldon, Jr., added a note of unusual attractiveness to the meetings. The unfailing attention to the comfort of the guests given by Rev. Richard Orme Flinn, the Chairman of the Committee, and his associates, left nothing to be desired. Mr. J. E. Kirk, the Chairman of the Committee on Auditorium, was in constant attendance and so resourceful that the Central Presbyterian Church seemed the most perfect meeting-place in the world. Underlying all these arrangements was the quiet work of Mr. James Morton, Secretary of the Atlanta Christian Council, whose efficient service made possible the great success of the meeting.

The presence of the Quintet of Fisk University throughout one day, and of the full choir of the big Bethel African Methodist Episcopal Church on another evening, brought to many a wholly new appreciation of the contribution of Negro music to American culture.

At the opening session, a gavel made in the orphanage at Nazareth, not far from the spot where Jesus is believed to have worked as a carpenter, was presented to Dr. Speer, as president of the Council, by Mr. Eastman, representing Near East Relief.

Two meetings of the Editorial Council of the Religious Press brought together twenty-five of the editors of the leading religious publications of the country, for discussion of their common problems. On one occasion they were the guests of Mr. Louie D. Newton, Editor of the *Christian Index*, a Southern Baptist publication.

Among the many delightful incidents in connection with the meeting, none was more gracious than the special message from the Synod of the Province of Sewanee, of the Protestant Episcopal Church, appointing special friendly visitors to sit with the Council and to express the hope that the Protestant Episcopal Church would soon be in every respect a full constituent member of the Council.

The Church and the Outlawry of War

By HONORABLE WILLIAM E. SWEET
Governor of Colorado

I HAVE made the long trip from Denver to Atlanta to address the Federal Council of the Churches because of my deepening conviction that this body can, with proper support, do more than any other in the world to abolish war.

The most urgent question before the nations of the world today is the establishment of universal peace. It is urgent, not only because war is wrong, but because nations are rapidly forgetting the horrors of the World War. With the return of normal conditions in Europe, the nations will revert to the ancient idea that war is an entirely legitimate method of settling international disputes and not to be regarded with abhorrence.

This viewpoint is becoming increasingly prevalent in the United States. Recent events strongly indicate that America is preparing for the next war and that the smokescreen of preparedness is being used to lull the people into acquiescence in the most extensive military program this nation has ever adopted.

At the recent meeting of the League of Nations, the most far-reaching step which has even been taken against war was adopted. The nations solemnly declared that aggressive war was an international crime. In this protocol for the pacific settlement of international disputes the forty-seven nations agreed in effect that in the interest of a common civilization, a state or nation would give up its ancient sovereignty in the act of waging war and turn that sovereignty into a common pool of sovereignties. It may be a long time before this plan becomes a reality, but that such a plan could receive the approval of the representatives of both France and England indicates the great distance which the European nations have come in the past five years looking toward the establishment of peace.

It is a matter of profound regret to many that the United States, not being a member of the League of Nations, had no part in the discussion of the protocol. Every act of the League is now discussed by us from the standpoint of an outsider and not of a member. Our criticism of the recent protocol is likely to be hypercritical and hostile, instead of constructive and helpful. Already attempts are being made to discredit it as an anti-American move by the Japanese.

It is the duty of the Church to wage war against war unremittingly and courageously. It was General Haig of England who said: "It is the business of the Churches to make my business as a soldier impossible." How many believers in the Christian religion would be willing to wage such a war against war as would make

the business of the soldier impossible? Surely it is most inconsistent to assemble the nations for a Disarmament Conference one year and celebrate a new national holiday "Defense Day" the next.

Christian people must be convinced that the settlement of international disputes by force is inherently wrong, that it is sinful, that it is unchristian. The Federal Council of Churches declares, "War is the world's chief collective sin. We are convinced that the whole war system of the nations is unnecessary and unchristian." In view of these conditions it is the task of the Churches to create such a public opinion against war that a Christian nation cannot sanction it.

The movement to outlaw war is comparable to the abolition of slavery and to the prohibition of the liquor traffic in its appeal to the Christian conscience. Christianity is opposed to compromising with wrong, therefore the Churches should unitedly advocate the outlawry of war as the only method by which war can be abolished.

Senator Borah in his notable article on the "Outlawry of War," in reply to former Secretary Lansing, lays great stress upon the value of public opinion in making laws effective. It has been said that it is the idea of force behind court mandates which compels obedience to them. Not so. It is respect for law and the power of public opinion which induces obedience.

It was written of old: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." Thus spoke the unknown author of Ecclesiastes. Happily, we of the Twentieth Century believe that many things that have been shall not be, one of which is war.

When once aroused, no agency can mould public opinion so forcibly as the Church. The Church helped mightily to abolish slavery. It helped mightily to achieve national prohibition. Once the Church thinks straight and unitedly on a moral issue there is a dynamic power in it which cannot be overestimated. It meets weekly; its separate groups are held together by councils, synods, assemblies and conferences—all of them delegated bodies. The Church has a virile press of its own. It has great financial resources and its educational function in schools and colleges is very influential. The pulpit affords a forum and a platform for the promulgation of great ideals. The Christian conscience of the world can be aroused to make its influence count for the outlawry of war. When the Church swing its millions of members behind this edict, the days of war will be numbered.

Light from the Past for the Church Today

By REV. S. PARKES CADMAN

President of the Federal Council of the Churches

MAY we not dare to believe that we can yet discover the foundations of a freedom which is expressed in unity; of a catholicity which does not domineer over personal convictions nor usurp intellectual integrity? This is, indeed, the task confronting God's statesmen today, and none can undertake it who does not study our historic growth as communions of the one world Church.

I can conceive no proceeding more detrimental to Protestantism than the indulgence of useless eulogies or fictitious ambitions emotionally stimulated, oblivious to the challenge of past and present. Hence we are conservative of the precious deposit of our Faith, while at the same time we are freemen of Christ, thoroughly persuaded that where He is there is liberty. Hopefulness, forbearance, a more comprehensive charity, are herein involved. At every point of retrospect and its challenge we shall see the better prospect arising from the dying past, the entwining of what has been with what is to be, the strange fashion in which antagonistic opinions in the Church have complemented each other.

The first challenge is that the light of an undivided Church shall shine upon a torn and exhausted world. Too many retreat from our Lord's ideal for the Church, not because they look upon it as undesirable, but as impossible. Nevertheless, its fulfillment is inevitable. If He wills her oneness, none can withstand His will. The holiness of her membership is no more vital than its unity in the Spirit and in the organic forms which the Spirit shall ordain. When all believers are thus one as the Son is one with the Father, the world will know that He came forth from the Father. Then will the crying needs of the race be met, and its religious hunger appeased. We are denominationalists but within limits that do not forbid expansion. We are grateful for the manifest favor of God upon our ancestral Churches. We are intent on maintaining their specific contributions to the one Body of our Lord. The new Protestantism cannot be legislated into being. It must grow out of the old as the reaction from its vital impulses. It will thus absorb the historic sense of the traditional Churches, blending their venerable gifts with those of the modern mind.

The discipline of Presbyterianism, the reverence of Anglicanism, the independence of Congregationalism, the intelligent enthusiasm of Methodism, the religious education of Lutheranism, the tranquility of the Friends, the democracy of the Baptists and the contributions of other groups are one and all tokens in us of

God's indwelling, many-sided wisdom. They feed the Gospel's lamp with beaten oil, so that its rays illuminate diversified human temperaments and conditions. But the Life-principle, which vivifies and transmutes them into something better, should dominate all these types. God must be honored and men must be saved by the inclusiveness, the firmness and the flexibility of our faith.

Light From the Apostolic Church

Protestantism today is challenged by the noble example of the evangelizing zeal of the Apostolic Churches. A second golden age waits upon our absolute abandonment to the example of these earlier disciples and their successors. We are wont to insist that Protestantism is the offspring of their purer faith. Let us at least be consistent and cease from armchair or pulpit claims till we have re-enacted the Apocalypse of those who, seeing all souls regenerate in Christ, revolutionized history when Pagan intellectualism and its political jurisdiction were at their meridian. The Christian sense of sufficiency and superiority made the Church of the Fourth Century visible to all men as a divine creation, whose ministry reached from the Euphrates in the East to Hadrian's Wall in the West. They carried eras of salvation in their hearts and empires of grace in their brains. They forced the proudest social sovereignty to bow to the reign of the Crucified One. Though this allegiance was adulterated, it was a vast improvement on the loyalties it supplanted.

An admonitory phase of the Apostolic communions is permissible. One by one they lost their first love and drifted into barren controversies or fanatical groups. Though called and chosen at the dawn of the world's eternal light, they quit the field before the fight was won. These holy fellowships of Asia Minor, whose very names are in all men's ears, to which the epistles of the New Testament were originally sent, are now extinct. Their candlesticks have been removed from before the sapphire throne. Their fate warns us that every branch must not only be grafted into the Vine and be filled with its celestial juices; it must also bear fruit or be cut down.

Light From the Mediaeval Church

When the great figures of the Middle Ages pass in review—pontiffs like Hildebrand, preachers like St. Bernard, thinkers like St. Thomas, saints like St. Francis—we should not gloat over their errors, but heed their ideals. They dramatized the Faith in the social life of their time,

so that it became vivid and real to all ranks and conditions of men. Above everything else, sacerdotalists though they were to a man, they brought a foul and turbulent feudalism to its knees before the Cross.

It is as though they said to us in this day of contentions and irreligion: "You are the heirs of our supposedly irrational age who enjoy, as you declare, the light of Sinai and Calvary in an effulgence withheld from us. For the sake of God and the Brotherhood, let it shine. By its searching, expose the militarism which threatens to sink your social order in a sea of blood. Curb the chauvinists who run amuck as we curbed predacious barons and monarchs who wrecked our peace. Breathe into the countless inventions of your gigantic industrial machinery the spirit which enabled our guild workmen to put themselves into the product of their toil. Restore to the Kingdom of our Eternal Father the glories of imagination, literature, art and architecture. What science, what beauty, what goodness we had we consecrated to Him. From you, to whom so much more of these bounties has been given, He requires proportionately more.

The World's Need for Light

As those who hold that Christian truth is summed up in Christ's person, Christian character in His example, Christian morality in His teaching, we have to ask, what shall be the attitude of the Church toward economics, secularism, war. These are some of the chief problems before us.

Concerning economics, the debate would be clarified if the Christian spirit of amity and moderation were injected into it. Capitalists are not all "bloated spiders of hell," nor all workers conspirators against public welfare. Ownership is not an unforgivable sin, nor profitable commerce a blight upon humanity. The growth of the social conscience, the increased self-respect of every sort of worker, the determination in certain circles that the Golden Rule shall take the place of some dubious and other infamous maxims that hitherto have governed economics are exceedingly healthy symptoms. The Church believes in the steady elevation of the economic order. She also believes that by its very nature it is and must remain subordinate to spiritual realities and that *human* values are to be supreme.

Concerning secularism, she records her witness that whatever in the totality of human affairs cannot be related to the teaching of Jesus is injurious. The Western nations are peculiarly susceptible to this drift from the unseen and eternal. The present plight of the Western world, without a major poet, philosopher or master artist, bespeaks its inmost impotence. Much thinking on these issues is abortive. It stresses nationalism as the assessor of the human

struggle and individuality as only so much available stuff for the apotheosis of the State. It insists that a country's substance, expansion and pride are the articles of an infallible creed to be implicitly accepted by the people. If among non-Christians you can find superstitions more inimical to progress than those which would make us puppets of a soulless State, I wish you would name them. Those who resent these insolent assumptions may be sure that the New Testament sustains them.

Numerous cliques deplore the fact that religion is more interested in defeating the real devil of armed conflict than in minding what they call "its own business." What, may one ask, is religion's business, if war upon war cannot be so defined? Who has the obligation to resist armed violence if we do not? Who, again, can ponder the political courses run by the pre-war world without a sense of inexpressible shame and repugnance?

Nor will there be any improvement of the conditions which cause war until the Church has rediscovered her unity in a crusade against it. Some are so far ahead in their protest as to be nearly out of sight of a practical eye. You may urge that they ignore realities and therefore cannot hope to exercise any influence over them. I am, nevertheless, of the opinion that the radical wing of pacifism is doing a needed service for both Church and State. The advance guard sees the end from the beginning; they seize and hold aloft the splendid vision of peace which belongs to the Mount of Light. We cannot afford to rebuke them and leave dangerous and misleading chatter about "preparedness" free to circulate.

Here is a supreme opportunity to win the respect and confidence of alienated millions. Nay, more! Here is an acid test of the Churches as a federated social force. Can they so present in themselves and impress upon the political State the incontrovertible advantages of reason over physical supremacy and of righteousness over armed might as to subdue the prejudices and hates of mankind and the militaristic dogmas derived from them?

God arranges the chronometry of our spirits so that their striking hours, however delayed by thousands of silent moments, shall summon us to let His light shine. The hour has struck for the condemnation of war. What is our response? Are we to trim; to look upon nailing our colors to the mast as a bit of delusive heroics? Or are we to believe that any action we take cannot but be right if, in the presence of a lower principle, it follows a higher? To do otherwise denies the living God in our midst. Across the tumults of the times we hear His word, which is the response to our adventure in His cause: "Arise, shine, for thy light is come and the glory of the Lord has risen upon thee."

A Message of Fellowship

THE Federal Council of the Churches of Christ in America, assembled at Atlanta in its Fifth Quadrennial Meeting, sends to the Churches a message of fellowship.

Fellowship in the Church

Sitting together for six days face to face with the great tasks of the Church, the sense of our present oneness in Christ has become very real. We believe in the same God, are redeemed by the same Christ, are comforted by the same Spirit, study the same Book, offer the same prayers, sing the same hymns, strive for the same character and long for the same Kingdom.

We rejoice in the same growing manifestation of unity in essentials shown in city and state councils of Churches, in great federal missionary movements at home and abroad, in the earnest effort to find ways of giving organized expression to unity in village and open country and in the great ecumenical gatherings soon to assemble.

The world is in desperate need of fellowship—conscious fellowship of men with God and with one another. And a world in quest of such fellowship must look to the Church. For the Church has found in Christ the true secret of fellowship. Through Him we are brought near to God and through Him all cleavages of nation, class and race can be bridged.

Fellowship With God

We call upon our Churches to proclaim with fresh faith the unshakable conviction that only in a Divine fellowship can the need for human fellowship be met. "Our fellowship is with God and with His Son, Jesus Christ." Apart from this we shall seek in vain for real solutions to any problem. The fullest fellowship between man and man requires fellowship with God in Christ. This is our basic need. And this brings us to the fundamental work of the Church—evangelism. We note with gratification the co-operation of the Churches in this service, the concerted appeal to men to follow Christ and ally themselves with His Church, the joining of the denominations in the Federal Council in simultaneous and united endeavors. We commend yet closer cooperation in order that the voices of all the Churches may be lifted up in one common summons to men to turn to God.

Fellowship in Human Relations

The issue of true fellowship with God our Father is fellowship with all His children. There is no more searching test of the extent to which our civilization is truly Christian than the measure to which fellowship has come to prevail in all the relations of men with one another. The fellowship to which Christ calls us is not

for parts of life, but for all of it. It is not to stop at home or Church, it is to reach beyond the factory gate, the national boundary and the color line. All the gulfs that separate men into self-seeking, suspicious or unfriendly groups are to be bridged by the spirit of fellowship that Jesus Christ releases in human life.

Our industrial and economic life we must seek to build upon a basis of deeper fellowship. Unless brotherhood be a reality in the shop, the mine, the marketplace—where most men spend the greater part of their waking hours—it is not likely to be a reality elsewhere. In this sphere it is the primary function of the Church to infuse the lives of men with the spirit of God, thus breeding a race of men of goodwill disposed, even eager, to incorporate the principles of Christ's kingdom into the entire social order.

Vicarious sympathy for all classes of men is a prerequisite for preaching the social gospel. Given that sympathy, let all ministers of the gospel call men to follow Christ in all social relations and in the practice of the stewardship of all that they are and have.

We gladly emphasize the fact of a steadily developing social conscience in our country, which actually, if not consciously, has as its underlying principle Christ's law of neighborly love. Our national prohibition law is a striking illustration of this new social conscience, which brushes aside without hesitation any claim of any individual to indulge any appetite or to perform any act which is a menace to the social order. The effect upon the physical, economic, social and moral life of the nation of this extraordinary effort of society to protect itself from the liquor traffic has been so beneficial that it is now generally agreed that the law will stand, based as it is upon the unassailable purpose "to promote the general welfare." The present-day duty of the moral citizenship of the Nation we believe to be:

1. To magnify the value of the principle of total abstinence and the obligation upon law-abiding citizens to practice the same.
2. To make unmistakably clear to both the lawless sellers and the lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of society; and
3. To urge local, State and Federal Governments to cooperate with increased vigor against the present organized resistance to the prohibition law until as adequate an enforcement of that law has been secured as of any other social legislation.

World-Wide Fellowship

The modern world, now a single neighborhood,

demands for its very life the acceptance of the principle of fellowship among the nations. In our world today what happens anywhere happens everywhere; what affects one affects all. We are all members one of another. Against war, as the denial of the Christian ideal of fellowship, we must bear clear and united witness. The voice of the Churches is unequivocally for the pacific settlement of all international disputes, for justice and security to all nations on the basis of codified international law, for the outlawry of war through the development of international agencies for bringing aggressor nations under the collective moral condemnation of the world. Realizing that the present burden of armament not only means a terrific economic strain, but also fosters the militaristic mind and leads to an atmosphere of fear in other nations, we voice the clear call of the Churches for a program of drastic reduction of armaments by all nations, in which our Government should participate, and, if occasion calls, should lead the way.

The fellowship which the Christian Gospel seeks includes all races. "Has not one God created us? Have we not all one Father?" Whatever superficial differences there may be, the body of humanity is one. For "if one member suffer all the members suffer with it, and if one member be honored all the members rejoice with it."

Upon every Christian falls the personal responsibility to seek justice for all, to cultivate mutual appreciation and cooperation, and to dispel false racial pride or desire to dominate others. Upon every minister of the Gospel falls the inescapable duty of leadership in promoting a common fellowship in Christ as the ideal in race relations. The Christian Church cannot lower the standards of Christ. It is therefore uncompromisingly opposed to any effort, organized or unorganized, which creates or fosters racial prejudice and suspicion and destroys that fellowship which should characterize the family of God.

The Church's Responsibility

From among the remaining tasks of the Church we single out two which especially challenge cooperative endeavors—religious education and missions, both at home and abroad.

The urgent need for constructive attention to religious education calls for no argument. Upon this depends the moral and spiritual fibre of our nation. Here the sorry results of divisions of Christendom are conspicuously manifest; because of them religious education has been all but completely banished from our public schools, to the grave peril of the nation's future. This is a sin for which the Churches and the States should be called to repentance and to a conversion that should find some process in, or in con-

nection with, the public schools, for matching intellectual training with that of a moral and religious nature.

More directly are the Churches responsible for religious education in the home and in the Church. That the competition for the interest of the child with growing multitudes of other concerns becomes more and more intense, and that the discipline of the home becomes more lax, only magnifies the importance of redoubled effort to stimulate in the home and provide in the Church those effective processes of education which shall secure the spiritual foundations of tomorrow.

Both at home and abroad the work of Christian missions is increasingly a cooperative task. In the interest of the strength of the denominations themselves, although yet more for the sake of the victories of the Kingdom, we urge the Churches everywhere to cooperate with the mission boards in their purpose to avoid competitive overlapping on the one hand and consequent overlooking of less attractive fields on the other, and to arrive at effective comity. We would also summon the entire membership to the adequate financial support of the magnificent enterprise of the Churches which seeks to carry out the commission of the Master to witness for Him, beginning in our own community and reaching through State and Nation to the very ends of the earth.

Finally, it is the call to fellowship with the Master which inheres in these differentiated calls. To this crowning fellowship you, the Churches, are summoning yourselves in this fraternal greeting from your representatives.

INDISPENSABLE STUDY COURSES

The National Conference on the Christian Way of Life, more popularly known as the Inquiry, is putting every Church in America in its debt by the preparation of study material of unique value for discussion groups. In addition to the materials already issued on international and industrial questions, the Inquiry is now publishing a discussion course entitled "And Who Is My Neighbor?" which is declared by all who have read the manuscript to be at once the most fascinating and the most stimulating outline yet published on this theme. It is made up almost entirely of concrete illustrations of actual instances of racial contacts. Any group using this outline will find itself introduced in an unforgettable way to the problems of race that now challenge the best thinking of the Churches. It may be secured from Association Press, 347 Madison Avenue, New York City, at seventy-five cents each in paper, and \$1.00 in cloth.

A further discussion course on "Why the Church?" will also come from press within a few weeks.

Personal Religion and Public Righteousness

By WILLIAM A. HARPER
President, Elon College, North Carolina

FOR God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life," these words are the greatest utterance in the religious history of mankind. They are a rebuke to those who would spurn the world as unworthy of redemption. What God loves no man can sanely hate. They are a rebuke to the social propagandists under whatever name who would reform the world by a change of environment. These splendid words are a beautiful synthesis of what we have come to know as personal religion and the social gospel. In the common thought of our age we have divorced these synthetic ideas, to the hurt of the Kingdom of God. The personal gospel is social in its expression. The social gospel is personal in its dynamic. What God hath so fitly joined together, let no man or organization of men put asunder.

We were greatly disturbed a few years ago when the psychologists announced that so far as they could scientifically discover there is no such endowment in our mental and spiritual make-up as a religious instinct. Psychologists were declared to be godless and we vociferously denounced them. But we were wrong. Man's religious life we know today has a much more solid foundation than any instinct could possibly give it. Our religious nature rests on the synthesis of the experience of life. Religion has a message for the whole man. It cannot be confined to a single segment of his being.

The Dynamic of Personal Religion

The most vitalizing dynamic for any man is to know the will of God. He who enters upon any undertaking in response to a religious emotion is the most effective man in the world. He is invincible in any cause who is conscious that he is in the line of God's appointing. You may crucify him, but his cause will live on. We can cite numberless instances from history and from personal experience wherein religious convictions have transformed little men into big ones, made pygmies into giants, out of the scum and refuse of life produced seers and prophets of the hopeful way.

Religion does as marvellous things for the social order, for the organizations and institutions of life, as it does for the personal man. President Coolidge has truly said, "The strength of our country is the strength of its religious convictions." Religion is the sole universal interest capable of unifying men. If the world is ever to be saved, religion will save it. The his-

tory of the world teaches one thing sure and certain, that the organizations of men cannot permanently survive the loss of religion as their unifying force. Grote ascribes the fall of Greece to the decay of her religious belief in what we are pleased to call her pagan deities. Athens' great scholars destroyed the religion of their country. No unifying force arose in the form of a better religion and the glory that was Greece faded away. The situation in Japan today is ominous with disaster for that country and for the world for a parallel reason.

Religion that is to be this universal unifying force must not only have strong religious convictions, but those convictions must be correct. They must rest on unimpeachable ideas and ideals as to certain fundamental issues for the human soul and for every interest of the soul. This universal religion must appeal to the highest loyalties of life and it must supply the dynamic capable of bestirring those loyalties. The great questions that men's hearts yearn to have answered for them and which the seers and prophets have ever striven to answer must be ideally satisfied in the conception of this religion. It must convincingly tell men of God, of man, of the world, of destiny. Is there a religion that can do this? Then that religion holds the keys to the Kingdom of God, that religion will eventually win the universal homage of men's hearts, that religion will redeem the world. Is there such a religion, or look we for another?

Our conviction is unequivocal that the Christian religion is able to answer these issues, and that it is destined to redeem mankind. Its conceptions are mighty dynamics for action. The heart irrepressibly yearns to do the will of such a loving spiritual Father as we Christians conceive God to be. To realize that it breaks His great heart when we sin against His high and holy purpose determines us to undertake His will. To realize that this loving spiritual Father is grieved at every act of ours by which we fail to treat our every brother everywhere and in every relation of life as a brother is an irresistible incentive to undertake measures for the realization of true brotherhood among men. To realize that the whole world is God's world and that He loves it with a passionate love, loves it so that he is ready to die for its redemption, what more dynamic impulse could be imparted to the conscience of men to go forth and render acceptable service to reconcile man to God and man to man, transforming all the life and the institutions of life in terms of that holy recon-

clement? To realize that this life and its achievements are the vestibule of admission to the life of the spirit, a life that shall never end, gives meaning and purpose to the most ordinary experiences of this present life, causes it to take on immortal significance, and sends a man forth energized for valiant service, determined not to appear before his Lord at the portal to the eternal world empty-handed, having wasted his talents in profitless pursuit of interests that have no permanent value abiding in them. The Christian leadership of the world must interpret this Christian faith so that it shall win not only men's intellectual assent, but that it shall also grip their hearts with its mighty dynamic for the realization of the Kingdom of God here and now in the earth.

The Church and Social Righteousness

There will be objection on the part of some to our conceiving the Church as the sponsor of Christian principles, as a truly militant or reconciling agency whereby the will and purpose of God may be achieved in the world. Of necessity, however, this must be the aim of the organized children of God. The government of the United States is the citizenship of the United States organized to express its ideals politically. Industry of America is organized to express our economic ideals. The Church is the American people organized to express our religious ideals and in so far as these ideals reflect the teachings of Jesus the Church is the organized body in America that undertakes to make Christian attitudes supreme in our life. The Christian concepts of God, of man, of the world, and of destiny, so tremendously dynamic in their influence over the life and conduct of men are not limited to personal life nor to any land. They are universal principles. They have a personal and also a social application. The gospel has a message for every realm of life, for every interest of life. Democracy is essentially a Christian concept. Democracy has implications not only for government, but for industry, for racial problems, for our sectarian divisions in the ranks of Christendom, for every conceivable relationship of life. And where democracy goes there also necessarily goes the parent of democracy, the Christian religion, and the Church as its sponsor, its organized organ of expression.

It is therefore inconceivable that the dynamic influence of the Christian religion dwelling in the hearts and consciences of men and constantly seeking expression in their life and conduct should not be felt in the solution of industrial, racial, sectarian, and political problems. The Church can recognize no artificial division of the interests of life into sacred and secular. She has a message for every interest and she makes the most secular issues sacred by the application

to them of the principles and teachings of her Lord.

We must frankly, though with shame, confess our sins and shortcomings in these matters. Too long the Church has contented herself with the general enunciation of spiritual truth and neglected the practical application of her teachings. Designing politicians and seasoned diplomats, industrial barons bent on the sheer immolation of childhood on the altar of industrial greed, adroit exploiters of the backward races and peoples, clever protagonists of schism and cleavage in the body of Christ, and other such proponents of vested interests and of social injustice in high places raise no objection to a Church that satisfies its conscience with mere preaching. These modern pagans have even patronized the Church with offerings to support her work. But when the Church begins to apply her gospel in practical form we find employers' associations withdrawing their support from Christian organizations that undertake to point out the mind of Christ with reference to a steel strike and we find members of Congress expressing their vigorous resentment that the Federal Council of the Churches of Christ in America should undertake to call the attention of our national legislators to the Christian principles underlying the summary abrogation of a treaty with a friendly nation.

What is the Church to do? Her duty is plain. She is the light of the world. She is to seek to incarnate the principles of Christian democracy in all the realms of man's experience. She is to recognize no rightful cleavage between personal and social religion. Her Lord did not. His whole teaching is social and it is also personal. When He pictured the final judgment, the division between good and bad was based on acts of social service growing out of religious conviction. Service rendered was to be in His name. Service is the normal expression of Christian character, not a substitute for it nor an annex to it. We of this day must not think Christ is to be imprisoned in the Church. He is at home everywhere and personal faith in Him must not only flower in personal saintliness, it must also fruit in public righteousness. We shall please Him most when we content ourselves not with criticizing what we find wrong in the social order, acting, so to speak, "the part of spiritual policemen," but when we become prophetic statesmen with practical programs of righteousness embodying the plain implications of His teachings for the problems of our day and time.

There can be no doubt that Jesus is wistfully expectant of great spiritual advancement on the part of the Church in our day. The great forward movements in religion have always taken place under the call of great historical situa-

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Service of the Federal Council to the Churches

(*Parts of Addresses Delivered at the Quadrennial Meeting of the Council at Atlanta*)

I. *By PROFESSOR THORNTON WHALING*

Moderator of the Last General Assembly of the Presbyterian Church in the United States

EVANGELISM stands in the forefront as the Church's main and supreme mission, and the Federal Council is serving all the highest and holiest interests in giving evangelism the most commanding place in its program and policies. The Churches expect the Federal Council to continue this wise and aggressive insistence on evangelism with increasing emphasis, vision and initiative.

Second only to evangelism in the mission of the Church is the great task of educating, training and developing the children of God, until they attain the "measure of the stature of the fullness of Christ." Education is the great word here and all the Churches represented in the Council have recognized over and over again their bounden duty and responsibility in this measureless field, of training God's children for the service of God's Son and Kingdom and Church and world. These Churches expect the Federal Council to continue the stimulating, inspiring and constructive program, which it always has furnished, to aid in this vast and important work. No careful student of Church-training, education or efficiency can afford to ignore the invaluable contributions to these causes made by this Council.

At the present the Federal Council is an invaluable and indispensable aid. It is not a Church court enjoining the conscience and commanding obedience. The Council can scarcely be construed as a pulpit from which a prophet or preacher fulminates or thunders with a "Thus saith the Lord," for all the counsel which it gives the individual Christian in these vast realms of business, industry or politics, diplomacy or international relations. I have always



PROF. THORNTON WHALING

regarded this Council as a body of Christian brethren who have come together to study as Christians, in the exercise of the right and duty of private judgment, the great question, how are the ethics of Jesus, the teaching of God's word, the ideals of the Kingdom to be applied to the social order, that is to the whole of life, business, politics, social relations and every point where one human life touches another.

Its functions, therefore, are purely advisory and helpful, not in the way of magisterial or lordly prescription, but of brotherly counsel, advice and agreement. In the present divided condition of Christendom the only certain meth-

od of securing such an assembly of Christian disciples for joint study and counsel, in the hope of reaching a consensus of view which will be practically influential, is for the different Churches to appoint representatives to this Council, which exists for the purpose I have attempted to describe.

Let the good work go on. I believe this Council is an increasingly valuable factor in our American life and in the work of our American Churches. As a Christian man and citizen I thank God most devoutly for the help and counsel this body has given me in deciding my duties as a citizen and man in a world where there are thrust upon me every day problems economic, racial, political and international, upon which I need all the light I can find.

May the time never come when any of the Churches united in this great enterprise withdraws from it to a narrowness and isolation which will bring its own penalty of spiritual decrease and moral littleness.

II. *By REV. ROCKWELL H. POTTER*

Moderator, National Council of Congregational Churches

THE denominations *ought* to want the Federal Council to be a means of the expression of the unity which they *ought* to feel as existing beneath them all and through them all and above and beyond them all. They have need first of all to realize this unity themselves.

The divisive and sectarian spirit that expresses itself in competitive rivalries has too long

been the scandal of American Christianity. We must become conscious of our fellowship in the heritage of faith. The Federal Council must help us to gain this consciousness and then become the means of the expression of it to ourselves and to the world.

The growth of secret organizations confessing Christian purposes and seeking to effect them

by un-Christian methods and so defeating the very purposes they seek, is a nemesis upon the free Churches of America, resulting from their failure to realize their essential unity and the resulting failure to give any adequate expression to that unity.

The denominations *ought* to want the Federal Council to lead them in finding and undertaking those Christian tasks in our country and in the world which the denominations cannot accomplish unless they undertake them together. For the most part the commissions of the Council and its committees are now engaged in this very work. If the denominations really did want this

desirable thing accomplished the Council would never need to halt or falter or faint in its good and worthy tasks.

Such are the things which the denominations ought to want of the Council, and which representative men and women of these denominations do want. Let us hope that a steadily increasing number of the people, the lay folk and the pastors and officials, the youth and the men and women, may earnestly want the things they ought to want and seek the things they ought to seek, and do the things they ought to do in and through the Council as the servant of all free Churches for the sake of the Kingdom of God.

III. *By HONORABLE CARL E. MILLIKEN*

President of the Northern Baptist Convention; formerly Governor of Maine

IF our civilization is to hold together under the increasing strains imposed by material prosperity, the character of our average citizen must show the capacity for service and self-denial which can only be produced by the Christian religion. Never was there greater interest in Christianity on the part of those outside the Church. The time is ripe for a great revival of religion. Under God's grace the Federal Council's Commission on Evangelism may well be one of the instruments which will hasten its arrival.

The Churches are agreed that war is unchristian and ineffectual as a means of settling international disputes. I have little patience with the propaganda which seeks to prevent war by pledging individuals to refuse cooperation with their governments in the event of war. The attempt to prevent war by this method is like seeking to dam Niagara by throwing pebbles on the brink of the cataract. The next great war must be prevented before it is started. The Churches are the custodians and trustees upon this earth of the only force that will prevent war by substituting love for hatred, goodwill for

suspicion, brotherhood for bitterness, in the lives of human beings, and so in the policies of nations. How great this responsibility is, not only for the spiritual welfare of humanity but for the very physical structure of civilization, it is impossible to overestimate.

An important function of the Federal Council is its service to denominations and individual Churches as a clearing house for dissemination of useful information. The Research Department might well consider further expansion of its activities in the direction of preparing and furnishing to the constituency accurate and up-to-date information regarding present-day projects of the Church, and inspiring examples of achievements by local Churches or federations.

Pastors, seminary students and all Christians should know of the present-day achievements of the Church. They should not only know about the Hittites, Hivites, and Jebusites, but they should also get acquainted with the progress of Christianity among the Detroit-ites, the Chicago-ites and the Denver-ites.

The Spiritual Value of Cooperation

By DR. C. B. WILMER

University of the South, Sewanee, Tenn.

An address delivered at the recent Quadrennial

Meeting of the Federal Council of the Churches

IN order to base what I have to say on the eternal truth of God, let me begin by quoting what St. John says in his first epistle. First of all, we have the message: "God is light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie and do not tell the truth."

What it is to walk in darkness is told us in another place in the same epistle: "He that saith he is in the light and hateth his brother, is in the darkness even until now.....and walketh in darkness and knoweth not whither he goeth."

But, "if we walk in the light as He is in the light," two things follow.

1. The first is, we have fellowship one with another.

There can be no such thing as full and genuine fellowship with God if we have not fellowship one with another. And "hereby know we that we have passed from death unto life because 'we love one another.'" That is only a partial and impure loyalty to any cause which does not involve and spontaneously long for fellowship and cooperation with other devotees of the same

cause. Self-love has somewhere taken the place of love of the cause; be it art or love of country or of the Kingdom of God.

Or else, the cause is too narrowly interpreted, as it is when one's ideal is individual salvation instead of the Kingdom and righteousness of God or the promotion of one's own denomination.

And it is just when we try to live as we pray—for the coming of the Kingdom of God—that the real practical meaning of fellowship comes to light. I raise no controversial question concerning matters purely ecclesiastical when I say that the Church of Christ should strive; or, if you like, the disciples of Christ together should strive for the doing of the will of the Father on earth as it is in heaven.

"If we walk in the light as He is in the light we have fellowship one with another." That is the first consequence.

2. But there is another consequence: "the blood of Jesus Christ cleanseth us from all sin."

Again, I have no desire to tread on anybody's theological or religious toes. Nor do I raise any question concerning the salvation of those individuals who assure us that the blood of Jesus Christ has already cleansed them personally from all sin. I only desire to point out that our Lord, in the night in which He was betrayed, took a cup of wine and, giving it to His disciples to drink, spoke of it as the blood of the covenant, the blood which was shed for the remission of sins. You may put any interpretation you think true on one aspect of these much controverted words. There is another aspect of them which, it seems to me, does not admit of controversy; and that is that somehow or other the remission of sins is more than a purely individual matter; that there is some connection between forgiveness and fellowship; fellowship with one another in Christ.

And this idea receives corroboration from the words of the beloved disciple, who was there and closest to the heart of the Master and has preserved for us some spiritual lessons connected with that awful and blessed night, not given by the synoptics.

One is: "That ye should love one another; as I have loved you, that ye also should love one another." And the other is that, "If we walk in the light as He is in the light, we have fellowship one with another," and (then) "the blood of Jesus Christ His Son cleanseth us from all sin."

Mayhap the isolated individual believer cannot be cleansed from all sin so long as he keeps to himself. And did not the Master say also: "Where two or three are gathered together in my name (two being the smallest number of persons that can gather), there am I in the midst of them?"

Man is not only an individual; he is also a

social being. Even on the natural plane, a man cannot be himself by himself; and a good man who is not a good citizen is a contradiction in terms.

A child who lives to himself finds a certain adjustment necessary when he goes out to play with other children. There are certain faults of egotism and narrowness that cannot be cured, and there are certain virtues, such as team play and regard for the rights and feelings of others that cannot be acquired, except in fellowship and playing the game together.

The man who lives to himself and thinks by himself becomes peculiar; not quite normal; what we call a "crank."

And does not all this hold true in spiritual matters? Can a man be a full-orbed Christian in isolation? My own observation is that many Christians become worse than they were before conversion, in some respects; more difficult to get along with; more certain of their own infallibility. It is a relief to get away from their presence and associate for a while with just an ordinary, good-natured sinner—if you know what I mean.

Now apply this to the Church as a whole. The development of normal, well-rounded, full-orbed Christians requires their association together, not merely to pray and sing hymns together on Sundays, but to go out and work together the rest of the week for the Kingdom of God in the world, for getting "righteousness, peace and joy in the Spirit" into all human relationships.

It is the realization of that which created and sustains this organization of the Federal Council of the Churches.

If any one denomination, Methodist or Episcopalian, thinks itself capable of bringing in the Kingdom all by itself, all it has to do is to try it, to learn its mistake.

Of course, no denomination thinks itself big enough for that task. The trouble lies elsewhere; in a false or inadequate conception and vision of what the Church is in the world for.

If the Church is here only to provide safe transit for certain individuals from this world to another—to be what someone has called "a post-mortem emigration society"—that is one thing. There is then no basic reason why Christians should form themselves into groups unless they want to. The Church has nothing to do with their salvation. But the moment we realize that the Church of the living God is in the world to put over the Kingdom of God, the absurdity of sheer individualism or of isolated and independent denominationalism, each sufficient to itself, becomes apparent.

I am not discussing the question whether there ought to be any denominations. I am only saying that no denomination is or can be in a healthy and wholesome condition that does not work for the Kingdom outside in the world;

bringing not merely individuals to God in Christ, but society itself to the standards of Christ.

In the present divided state of Christendom, two things seem possible and necessary: one is the work of this or some similar association; the other is that in every community Christians should get together to apply the principles of Christ to the secular as well as religious life of the community and of the world.

The specific spiritual benefits that come to the workers from such association may be briefly summed up in some such way as this: Gain in

breadth of sympathy and a broader grasp of truth from many angles; learning how, first, to put up with one another, then to understand and appreciate one another, and finally to love one another. In a word, such co-laborers with God come gradually and more and more into a realization of what fellowship in the Kingdom means; not fellowship in one denomination; not even fellowship in the Church of God itself; but fellowship and cooperation in the Kingdom of God, in the *Basileia*, which is greater than the Church, the *Ecclesia*, and for which the Church exists.

What Church Cooperation Means to a Layman

By M. M. DAVIES, OF ATLANTA

WHAT I have to say is in the nature of a testimony and, being a Methodist, I feel quite at home in a testimony meeting. Now a testimony usually includes a confession, and in this also I am experienced. Brought up in a Methodist parsonage, I was converted and joined the Church while young, but until I was twenty-four, I belonged to that vast multitude in the Churches which we call "nominal Christians"—paradoxical name. A more correct description would be "professing but not practicing Christianity."

About thirty-five years ago I made a complete surrender of myself to the Master—as complete as I knew how to make, and, although exceedingly timid, I promised to undertake to do any work of any kind whatsoever that was required of me; not to succeed but to try—and I have not consciously broken this pledge. And so it came about that when an evangelistic club composed of laymen of all denominations was organized in Atlanta I did not refuse to be its first president. When the Atlanta Committee on Church Cooperation passed a resolution making the president of the evangelistic club a member of the Committee, I did not shirk what seemed to be a duty.

During the following months, as a result of these interdenominational contacts, of these united forces for service, of Christian fellowship—than which there is no sweeter joy on earth—I began to realize the narrowness, the bigotry of denominationalism, and the value of cooperation.

There were many conditions in this city in need of improvement—a task too large for any one Church group and demanding the aid of every Christian. And these men loyal to Christ, working in His cause, were not just Methodists, but many denominations.

Heretofore I had not realized the narrowness of my view; my work had been for the Methodist Church and that Church was a part of my being. It had simply not occurred to me that

possibly any other Church might also be right. If I learned the Baptists or the Presbyterians had a fine meeting with many uniting with the Church, did my heart thrill with joy? Not a bit of it. I regretted that people preferred to join any but my Church and marvelled that they should do so, and the question in my thoughts was, "why take such a chance when there is a sure way?"

I know now that the God I worshipped was the God of the Methodist Church—yes and Southern at that! I *hoped* I was a Christian; I *knew* I was a Methodist. I am reminded of the story of a little Atlanta girl from a home of wealth and culture who went home from Sunday School one day greatly disturbed. "Mother," she said, "the teacher said that Jesus was a Jew! He wasn't, Mother, was he?" The Mother gently explained. After a few moments of perplexity the girl said, "Well, I do *not* see how Jesus can be a Jew, when God is a Presbyterian." Most of us would deny that attitude in our thinking, but do not our lives betray it?

The coming of His Kingdom is delayed because his followers are in so many separated groups. When some day we cease to emphasize our own group, and with united hearts and purposes work at the common task, then Christ's purpose will come to pass, his great commission given to men will be fulfilled, and that speedily.

The richest, most blessed experiences of my life have been in connection with the Committee on Church Cooperation, the intimate fellowship of the brethren, lay and clerical, sharing the same burden of responsibility, and the same sorrow over existing conditions, the same disappointments, criticisms and problems. Loving each other, giving of our best, we have come into a wonderful realization of the brotherhood of men of every creed and color, and of the blessedness of Church cooperation.

And now I long that all men should see it as I do.

Future Policies in Cooperative Work

(A greatly condensed summary of the significant "Report of the Committee on Policy," as adopted after amendments, by the Quadrennial Meeting of the Council at Atlanta on December 6. The full report can be had upon request.)

THREE should be continued and enlarged emphasis on the common and fundamental duty of direct evangelism. All the activities of the Council and of the constituent Churches should be conceived in true evangelistic terms, as various modes of expressing the Gospel and of accomplishing the purpose of our Lord whom the Father sent to be the Saviour of the world. In one sense the work of evangelism is the work of each separate denomination, but there are necessities in this field which can only be met cooperatively—the need of shared knowledge and experience, of synchronized effort, of coordination of plans, of help of the weak by the strong, of steady united presentation of the evangelistic ideal, method and spirit as essential elements in the true conception of the Church.

2. There should be provision for more immediate, more adequate and better equipped effort by the Churches to meet the great human emergencies, which arise from time to time and which the Churches should meet in their own name or rather in Christ's name with such works of mercy and relief as will express to the world the love of Christ going out to men through His Church. The right and obligation of the Churches to do such work have always been recognized by them. There has been a tendency, however, to transfer many such activities into the hands of temporary agencies created when disasters occur or of permanent organizations existing apart from any direct association with the Churches. This tendency, often quite satisfactory in results, has developed to a point where the question must be raised as to whether the Churches will practically relinquish such service altogether. The impossibility of this relinquishment is realized when one recognizes that thereby the Churches would largely lose the invaluable power of Christian testimony which deeds of serving love possess. * * * It would seem that the Federal Council might well be the common servant of the Churches for the accomplishment of their purpose to enlarge their direct and collective activity in mercy and relief.

3. There should be undiminished effort to set forth the Christian view of such questions of social, racial, economic and international relationship as demand consideration by the Christian Church and the proclamation of that Gospel which was to be laid upon every creature, personal and impersonal, and upon all human life. Jesus Christ is Lord. We know of no one and

of nothing, of no interest and no relationship over which His Lordship does not extend.

4. We recommend a careful restudy of the service which the Churches may reasonably expect of the Council in the field of investigation of the rural problems of the Churches and in the coordination of effort in this field. It has been represented to our Committee that there are aspects of this question which are not included in the specialized missionary view of it, and with which the Churches in their corporate and ecclesiastical character must unitedly deal.

5. There should be wise and effective expansion of the work of the Council in the cooperative study and investigation of such conditions as concern the Church, and the results of such research should be made available for all the co-operating Churches and their various agencies.

* * * The purpose of the Department of Research is in no sense to make pronouncements of policy for any Church or for the Council. Its aim is rather to secure impartially the accurate information and to present the unbiased analyses which will help pastors, denominational agencies and the Council to form sound judgments for themselves on great issues on which Christian principles must be brought to bear.

6. It is clear to us that the coming four years will call for constant study of the question of the broader relations of our American Evangelical Churches to the Churches of other lands. It is not the function of the Council to enter the field of denominational international organizations or associations. The denominations themselves care for this field. But the possibility and necessity of interdenominational international fellowship are greater than they have ever been. * * * The Churches of America associated in the co-operative life and action of the Federal Council must face the call to right relationship and true helpfulness toward the rising Churches of Asia and Latin America, the Evangelical Churches of Europe, and also the Eastern Churches. The work of assistance of the Churches of the Continent, so effectively cared for by the Central Bureau in Zurich, should be enlarged and the resources of our American Churches should be more generously brought to the help of the Churches of Central and South-eastern Europe which have suffered so terribly from the war. * * *

8. We recommend to the constituent Churches and to the Executive and Administrative Committees of the Council that an adequate study be made of the place of women in the work of

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the Council. Any of the constituent denominations may now name women among their representatives in the Council, in accordance with the Constitution of the Council. We would deem it a wise and happy thing if they would name a much larger number. Provision should be made also for a larger number of women on the Executive and Administrative Committees and on the various commissions where already many women are rendering valuable service. We also recommend to the Executive and Administrative Committees of the Federal Council that they be authorized to appoint from their own membership a Committee to act with similar committees appointed by the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions, the membership of which shall include representatives from every denomination included in those bodies, this joint committee to make a study of the place and scope of women's organized work in the Church and the relation that such work should bear to the general agencies of the Churches.

In view of this proposed study, and lest confusion result, we further suggest that the bodies referred to—the Federal Council, the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions—refrain from promoting organized women's work under any form until such time as this whole problem shall have been studied and a uniform policy agreed upon.

9. We recognize the wisdom of the present policy of the independence and autonomy of local federations and councils of Churches, amenable directly to the Churches of their own community. The Federal Council should give special attention to fostering the establishment of such federations and councils and the most sympathetic and helpful relations should be maintained between them with counsel and support extended freely on either side. * * *

10. We recommend continued study of the problem of the relation of the interboard agencies to one another and to the Council, and also of the problem of the inter-relation of Christian agencies which have community programs. *

* * The time may not yet be ripe, but we are of the deep conviction that we should keep before our eyes the ideal of a central cooperative agency, such as the Federal Council was designed to be and ought in our judgment to become, belonging wholly to the Churches, controlled and directed by them, possessing their complete trust and adequately meeting all their cooperative necessities, in which, with no abridgment of freedom and autonomy, but with far greater power and mutual support, all our present agencies would find a rational and efficient coordination in both their community and national tasks, and in their interboard and interdenominational and international relationships.

To some such goal, near or far, we are convinced we ought to seek to move in trust and hope and steadfastness.

11. We recommend that the Council and its commissions continue to seek and to cultivate the most harmonious and helpful relations with voluntary bodies engaged in similar tasks.

* * * It is clear that the Churches as Churches functioning through a central council constituted by their action as Churches and directly under their authority and control have a work to do which is distinct and indispensable, and which they cannot devolve upon any other organization or upon any groups of individuals, though they may and should seek all possible cooperation and assistance. * * *

Lastly, we note with satisfaction the increased expectation and purpose on the part of the Churches to use the Council to express their convictions in matters of common interest and responsibility. More during the last quadrennium than ever before have they looked to the Council to speak, with care and yet with courage, their great convictions on questions on which the Christian conscience and judgment have felt that they could not be silent. The enlarging influence and the grave responsibility of the Council in these matters calls for the most prudent exercise of this duty of public statement, and we recommend that the Council give its approval to the proposal of the Executive Committee on this subject, taken at its meeting in January, 1921, as follows:

"Any formal deliverance which is to be put forth in the name of the Council should be first submitted to all the members of the large Executive Committee of the Council with the understanding that all replies shall be returned within a fortnight. And what constitutes 'a formal deliverance' shall be determined by the Administrative Committee, provided, however, that in cases of emergency the Secretarial Council shall have authority to refer directly to the Executive Committee for approval any statement which they wish to have issued as a formal deliverance of the Council."

The *Army and Navy Journal* has from time to time been printing misleading and untrue statements with regard to the Federal Council of the Churches. Several efforts have been made to induce the editor of the *Army and Navy Journal* to correct misstatements or untruths and to print letters from the officers of the Council, which customary privilege he has refused.

Efforts have been made by the chaplains to induce the editor to be fair and honorable, but without avail.

This statement is made because so many inquiries have come from chaplains and other army officers asking why such false statements were not corrected.

In Appreciation of Dr. Guild's Service

Resolution Adopted by Executive Committee of Federal Council on January 9, 1925



REV. ROY B. GUILD

THE Executive Committee of the Federal Council of the Churches of Christ in America desires to make appreciative record of the service of Rev. Roy B. Guild, D. D. to the Council and its constituent denominations.

For ten years Dr. Guild has gone about among the Churches, performing a work not unlike that of the Apostles, has travelled many thousands of miles over the entire nation, setting before the Churches high ideals of united service and leading them to their practical realization.

While previous to his service there had been the beginnings of local and state federations of Churches, they had been relatively slight and Dr. Guild in very large measure initiated this great movement of Christian cooperation in the establishment of federations over many parts of the country and has been the guiding spirit during their formative period.

He has organized these federations, secured their budgets, found their executives and has constantly nurtured and guided them with wisdom and in a spirit of consecrated service.

He has given significant help to the Churches in the Canal Zone.

Under his direction, the Council of Executive Secretaries of State and Local Federations of

Churches has been organized and has become an important factor in the extension of Christian cooperation in the local field.

Many tributes have come to the Federal Council from all parts of the nation in recognition of the service that Dr. Guild has rendered. The Churches of Christ in America owe to him a deep debt of gratitude which constantly finds expression.

While his gifts of organization and administration have commanded admiration, above all his spirit of unselfishness and his brotherly attitude, his patient and persuasive methods, have made for him a large place in the brotherhood of service and in the hearts of a multitude of associates.

He has been loyal to his commission at times when other calls have come to him.

Special mention should be made of his place in the Secretarial Council of the Federal Council, where his wise counsel, generous consideration and brotherly spirit have developed for him the warm affection of his brother secretaries. He has ever revealed in himself the ideals of united service for which the Federal Council stands.

While Dr. Guild's desire for the home life, of which he has been so largely deprived during so many years, is appreciated by his brethren, his retirement is made with their universal regret and with the hope that while in the pastorate he may continue in other ways and forms his counsel and service.

NATIONAL INTERRACIAL CONFERENCE MARCH 25-27, 1925

THIS conference is being called jointly by the Commission on the Church and Race Relations of the Federal Council of the Churches of Christ in America and the Commission on Interracial Cooperation, with headquarters in Atlanta.

1. *The Place:* Cincinnati, Ohio. With the active cooperation of the Cincinnati Council of Social Agencies and the Cincinnati Federation of Churches.
2. *The Nature* of the meeting will be a real conference of white and Negro representatives from many communities, North and South—not a convention of addresses from noted speakers.
3. *The Personnel* of the conference will be made up of delegates and visitors, white and colored, from communities North and South that have undertaken interracial activities.
4. *The Purpose* of the conference will be to

enable white and colored people in different communities who are wrestling with problems of organization, methods and programs for improvement of interracial relations and for community welfare which involve white and colored people to exchange experience with the help of experts along various lines. In this way those who attend will be enabled to carry back to their communities information for their local activities.



—Courtesy Mary W. Herring

REV. JOHN W. HERRING
Recently Appointed Secretary of
Committee on Goodwill Between
Jews and Christians

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ECHOES FROM ATLANTA

"If anyone ever had a doubt whether this federation of the Churches of Christ is worth while or not, that doubt would have been immediately dispelled after listening to Dr. Speer's review of cooperative efforts during the last four years. Great things are being accomplished by this united action of the Churches of this country. * * * The evangelical denominations are recognizing so fully the value of the Federal Council, and are getting behind it so heartily, that the voice of the Council is more and more becoming the united and impressive and commanding utterance of American Protestantism."

United Presbyterian.

"One hesitates to use superlatives, but undoubtedly the Atlanta meeting was the best in the history of the Federal Council. One was bound to feel in Atlanta that at last the Council had found itself, that it stood upon solid ground, that the great experiment in Christian unity was no longer an experiment but a 'going concern.' * * * The greatest significance of the Federal Council is its spiritual vision and unity, its 'diversity of gifts but one spirit,' its exaltation of Christ; and from this spiritual dynamic come the practical results of cooperation in seeking to follow Christ to the end that all departments of life may be Christianized. However far in the future organic union may be for the great Protestant Churches of America, unity of spirit and unity of action have come already through the Federal Council."

Congregationalist.

"The Federal Council swings into its next quadrennium with increasing power. Its growth in influence has been remarkable, especially in view of the difficulty of bringing so many differing denominations to a unified program. With each passing year it has strengthened its hold upon the confidence of most of the Churches. As the problem of the relationship of Church and State, the problems of race and national relations grow in intensity, the need of such a coordinating body becomes the more clear. And the Federal Council is not only coordinating; it is assuming a measure of leadership that is being welcomed in most Church quarters."

Christian Century.

"Not a discordant note was sounded from the beginning of the Conference to the end. For a few days we forgot our denominational lines and saw only the exalted Christ. Broken fellowships are the prolific causes of the world's troubles. When men sit down as brethren in Christ and take counsel as to the methods to be employed in solving the gigantic problems confronting Protestantism, we are taking a long step in the right direction. Such is the attempt of the Federal Council of Churches. As such it is entitled to the support and cooperation of all Protestant bodies."

Christian Intelligencer and Mission Field.

The recent session of the Federal Council of Churches was the most inspiring and satisfactory in its history. * * * One could not help but be wonderfully impressed with the value, power, and far-reaching service of the Federal Council, as he listened to the messages sent to the Council from every Protestant section of the world."

Herald of Gospel Liberty.

"The Federal Council has been a veritable godsend to the Protestant Churches of America, and it would be difficult to over-estimate the importance of its manifold ministries in the furtherance of Christ's kingdom."

Reformed Church Messenger.

"The quadrennial meeting of the Federal Council must have brought great cheer to everybody whose heart is set upon unity and who believes that the Gospel is for every sphere of human activity. The united activities of American Protestantism have become such an established fact that nothing was said about it. It is an assured thing—taken for granted. The Churches of

America are doing the great things of the Kingdom together. We already have unity in life and action if not yet in form and worship. Likewise there was no problem affecting the welfare of society to which the application of the Gospel was not discussed at Atlanta—industry, war and peace, law-enforcement, child-labor, vice, amusements, the home, America's participation in world movements—all were held up to the light of the gospel and all the kingdoms of the world's life claimed for Jesus Christ."

The Christian Work.

"The fifth quadrennial meeting of the Federal Council of Churches revealed progress in all lines of cooperative work and set a higher standard for united effort in settling problems involved in a great international brotherhood. The decisions of the body will influence practically every question in which the Christian forces of the world are concerned. And from the earnest discussion of such world topics as evangelism, world peace, international friendship, the application of the principles of Christianity to the industrial and social life of the country, relief for suffering Churches of Central Europe and other lines of cooperative effort, it is evident that the Churches composing the Federal Council do not intend to leave to outside agencies the solution of these matters."

St. Louis Christian Advocate.

"The quadrennial meeting of the Federal Council of Churches is composed of highly selected men from over thirty denominations, representing as many million Protestant Christians. This body sits in the altitudes. From a promontory that can scarcely be characterized, it views all the world-wide operations of Christianity. If one desires to visualize a world empire, let him ascend to the heights where this organization functions and witness the active relationships in forms of thought, in expression of conviction, in release of sympathy, in the recognition of universal standards, in international cooperation under the resolution to move with a common solidarity toward certain specified Christian goals in the interests of Jesus Christ and the goodwill of humanity."

Western Christian Advocate.

"One of the most prophetic meetings ever held in America. * * * Nothing was more impressive than the vast range of the topics, unless it was the frank and able discussions."

Christian Evangelist.

"I have never seen a public meeting of such small attendance with such high personnel. Dr. Robert E. Speer was retiring president. He alone would be enough to make any meeting great. * * * He was succeeded in the president's chair by Dr. Samuel Parkes Cadman. * * * The quality of his being, which draws all men irresistably to the man is his deep humanity. * * * I am glad the fifth quadrennial met in Atlanta. They brought fresh and helpful ideas and helped us all to see the great fields that await the reapers for our blessed Lord."

Christian Index (Southern Baptist).

"During the sixteen years of its existence, the Federal Council has come to occupy a very conspicuous and influential place in the religious life of the nation, and has succeeded in bringing about a large measure of inter-denominational understanding and goodwill. That success was all the greater because of the very trying character of the fifteen years through which we have come and in which, generally speaking, the Council has earned for itself the respect and confidence of the Christian forces of the country. Notwithstanding much difference of opinion as to the wisdom of various policies and utterances, which is unavoidable with so many differing interests and viewpoints, full credit must be given to the leadership of the Council for the increasing degree of Christian unity which has been achieved."

Evangelical Herald.

"The great outstanding example of united Protestantism is found in the Federal Council of the Churches of Christ in America."—*California Christian Advocate.*

THE FANNY CROSBY MEMORIAL

Surely Fanny Crosby, the blind song writer, is now receiving the signal honor she deserves. She wrote more hymns than any other person known. Who does not know such songs as "Rescue the Perishing," "Blessed Assurance, Jesus is Mine," "Pass Me Not, O Gentle Savior," "Safe in the Arms of Jesus," and "Some Day the Silver Cord Will Break."

Many times Miss Crosby expressed the hope that if she should ever have a memorial, it might be in the form of a Home for the Aged. It, therefore, seems eminently appropriate that such a memorial should be erected to her memory.

A group of Christian people have formed themselves into a non-sectarian organization to raise funds for such a home, to be built in Bridgeport, Connecticut, where Miss Crosby spent her last years. A National Committee has been formed of which Dr. S. Parkes Cadman, President of the Federal Council of the Churches, is chairman.

The plan of this organization is to raise funds by an appeal to Sunday Schools and Young People's Societies for small contributions. Fanny Crosby's birthday is March 24th, and the committee suggested that Sunday, March 22nd, 1925, be observed as Fanny Crosby Day. Sunday School Superintendents and Presidents of Young People's Societies will be furnished a brief biography of this blind poet, together with a list of her best known songs. They will be asked to tell the story of her life, and the Young People's Societies will be invited to send contributions of from \$1.00 to \$10.00 as an organization, while it will be suggested that the Sunday School scholars contribute from one cent to ten cents each.

A pageant, "The Life of Fanny Crosby,"

will be furnished to all schools or Young People's Societies that will agree to present it locally, taking an offering, and sending at least half of the proceeds to the Fanny Crosby Memorial. The pageant affords an opportunity to present to the youth of our Churches the story of a wonderful life lived out under a great handicap.

1925 BUDGET OF FEDERAL COUNCIL

(As Adopted by the Quadrennial Meeting)

General Expenses	\$ 96,000
Local and State Organization.....	17,000
Washington Office	17,400
Western Office	7,000
Commission on Evangelism and Life Service	20,200
Commission on the Church and Social Service	19,000
Commission on the Church and Race Relations	11,500
Commission on International Justice and Goodwill	35,000
Committee on Friendly Relations between Jews and Christians (sub-committee of International Justice and Goodwill)	15,000
Department of Research and Education	34,000
Proposed Commission on Federated Movements	19,400
	<hr/>
	\$291,500

The Council also approved a special effort on the part of the Federal Council to secure additional funds for urgently needed tasks, which cannot be undertaken on the basis of the normal budget as approved above. The staff of the Council is now giving concerted attention to this advance program.

Roger W. Babson, who probably knows as much about economic conditions as any other man in America, says:

"The great improvement in business which followed the war, and is so clearly shown by the Babson-Chart, was very largely the result of the influence of prohibition and the salvage of our former waste of two billion dollars or more each year due to the liquor traffic. I know of no other way to account for the great impetus in home building, the tremendous numbers of new automobiles purchased, the larger volume of department store sales, accompanied at the same time by a continued swelling of savings bank deposits when the tendency of business as a whole should normally have been downward."

(Continued from Page 22)

tions. We live today under the greatest historical situation that has ever confronted mankind. The World War has precipitated this situation, though it has been ushered in too by our marvellous material and scientific achievements. Civilization is in a state of flux today. Class consciousness is keener than ever before.

The Peril of Class Consciousness

This class consciousness has various phases, industrial, racial, sectarian, national. The Ku Klux Klan embodies two phases, the racial and the sectarian. Our refusal to enter the League of Nations grows out of our espousal of three of these phases, the industrial, the racial, and the national. The strengthening and solidifying of the historical denominational positions, to many of us an anachronism almost transcending belief, embodies one of these phases, the sectarian, while the clash of capital and labor rests for its acrimony on the industrial or economic phase.

What a challenge to lead the way out of the wilderness of uncertainty and jealousy and selfishness the Church has in this unparalleled situation! Let her come with her conception of God as the loving spiritual Father of every man, with her conception of man as brother to every man and finding his highest satisfaction in discharging to the full his brotherhood obligations, with her conception of the world as created and loved by our God and the consuming object of His redemptive energies acting through man, with her conception of man's destiny as offering him unlimited opportunity to develop and embellish the character he begins here in the spirit world, and his duty and privilege to please his Father with the achievements of his stewardship years here. With these splendid concepts, with these satisfying ideals as dynamic in the hearts of her adherents and functioning in the social order, the Church can sublimate these class consciousnesses in terms of the higher loyalty to mankind's universal and abiding interests and exalt the sense of brotherly love which underlies all class-consciousness into that love for every man everywhere which we of the Christian faith know as the Kingdom of God. So shall the Fatherhood of God be realized in a true brotherhood of man. So shall personal religion yield abundantly her normal fruit of public righteousness. So shall the United States awake from the nightmare of its partisan selfishness and become the initiator of measures that will realize in our international relations the high principles of personal goodwill which are the noblest endowment of this Christian nation.

Let us hear the conclusion of this whole matter. There is absolute necessity of personal religious faith as the dynamic of all social and international effort. There is the further absolute necessity of conceiving our personal religious

faith in terms large enough to make it the nourisher of a social and international outlook. The true synthesis of the so-called individual and of the so-called social gospel is found in a personal religious faith expressing itself in public righteousness.



The Way Out. By Edward A. Filene. Doubleday, Page & Co.

Hosts of men and women who have known Mr. Filene, his ideals, his good works, his influence, and above all his spirit, will welcome this volume, even though it does not adequately visualize the man himself. No man in business life has done more to show his associates "the way out" than he, and his ever-increasing following has included many of his early critics who "came to scoff but remained to pray."

His all too brief sketch of his early life, and indeed his failure to go more at length into his personal activities and achievements, will be regretted, and these should be some day set forth by someone in a companion volume. Few men, if any, in business life, have in the past seen so far ahead as he; few yet see so far as he does now, although many who do owe their foresight to him and those who do not would do well to read the chapters on "the coming competition" and on industrial democracy.

Mr. Filene's frank and open blending of idealism with utilitarianism, the adjustment of lofty aims to practical human conditions, lend a certain sense of confidence to his deductions and conclusions. He is something of a mystic and yet very human in his estimates of practical conditions which must be faced. This appears in his discussion of both domestic and foreign affairs. In his setting forth of the duty of business men in public welfare, of which he himself is such a shining example, he indicates its fundamental values as distinguished from its evasion by splashes of philanthropy. His advice to business men to make wide and varied personal contacts, again so strikingly exemplified in himself, is of the same nature.

The last chapter hints at his own experience of opposition to him as a prophet, but, as always, in a gentle and persuasive way. Mr. Filene is, even when aroused to zeal and ardor, unfailingly good-natured. The volume is at all points persuasive and never didactic.

Above all is this spirit of the man himself, which the discerning can feel everywhere, although the printed page is, at best, a poor substitute for the personality which it attempts to visualize.

This volume, breathing the spirit of religion, though not discussing it, will give hope to preacher, prophet and social idealist, light and warmth to the conscientious and sympathetic man of business, and faith to all men who are seeking the way out. Not the least interesting is it to witness a modern Jew preaching and interpreting to Christian business men the Sermon on the Mount.

C. S. M.

ON CHRISTIANITY AND THE CHURCH
The Catholic Reaction in France. By Denis Gwynn. Macmillan.

When, in 1918, the Federal Council undertook to help rebuild devastated Churches in France and to

secure funds to help in the prosecution of Home and Foreign Mission work by the French Protestant Churches, certain Roman Catholic leaders protested, on the ground that the French people were Roman Catholic. This author, a devout Catholic, facing the situation fairly, invalidates the latter contention. He says that we cannot be exact; some putting the figures at ten million practicing Catholics, others only five million, out of a total population of forty million. Even including nominal or titular Catholics, the highest number estimated by Catholic authorities is sixteen to seventeen million.

The volume is a fair and balanced statement of the present favorable reaction toward the Roman Catholic Church in France. He believes (and the reviewer agrees with him) that those localities where the people are faithful have a higher and better life than those where religion is neglected. The volume is an argument for religion rather than simply for Roman Catholicism and the author avoids all attacks on the Protestant Churches. He appears to assume their legitimacy and religious values. He is severe, at times, in his criticism of mistaken Catholic policies while he highly commends faithfulness to the true aims of the Church.

C. S. M.

The Way to the Best. By Miles Krumbine. George H. Doran Co.

These sermons by one of the younger pastors of the country are a splendid illustration of the power and vitality of the rising generation of preachers. For simplicity, erectness and virility they are seldom surpassed. Especially notable is their combination of emphasis upon personal religion with strong social passion. The concluding essay, entitled "A Famine of Prophets," merits reading by everyone who is concerned for the future of the Church. The author insists that the weakness of the Church upon the prophetic side is due chiefly to two factors: first, because the pulpit lives in a realm of unreality or semi-realities, largely divorced from the actual issues of human life today; secondly, because of the absence of youth in the official bodies in which the policies of the Churches are determined. To anyone who is concerned as to whether the ministry of today is affording a forward-looking leadership, we commend this book, which so finely illustrates the spirit and point of view of many of the younger men in the ministry.

S. M. C.

Boards for Life Building. By George C. Clement. Caxton Press, Cincinnati.

A series of addresses and talks by a distinguished Negro bishop. They reveal a well-trained mind and a true Christian spirit.

Pathways to God. By Alexander C. Purdy. The Woman's Press, New York.

Singularly fresh and original studies in the problems of personal religion. Especially helpful to the student or others who can "take nothing for granted." Religion is presented as a matter of actual experience, a way of life that can be put to the test and that proves the answer to our most vital needs.

Nationalism and Religion in America. By Edward F. Humphrey. Chipman Law Publishing Co., Boston.

Sets forth the part played by religion in the creation of American nationalism, considered not only institutionally but as a creative spirit.

ON NATIONAL AND INTERNATIONAL ISSUES

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One Hundred Years of the Monroe Doctrine. By David Y. Thomas. Macmillan.

No American who desires an accurate knowledge of this great international question can afford to miss this volume. Our past and present interpretation of the doctrine cannot possibly be maintained and will become what Woodrow Wilson sought to make of it, the guiding principle of action for all nations, in common and for the common good.

America's Place in the World. By Herbert Adams Gibbons. Century Co.

Informing but altogether too apologetic on our international procedure, too depreciatory of our possible influence in the world, correct in its estimate of the present confusion of mind on the part of our people, but lacking in faith as to the possibility of anything much beyond a utilitarian attitude for the future. The author has been altogether too close to the situation to view it with the eye and mind of a prophet.

The Foreign Policies of Soviet Russia. By Alfred L. P. Dennis. Dutton.

Historically informational, but necessarily leaving us about where we were, with a future of alternative possibilities for good or evil, it will not satisfy either the protagonist of Soviet Russia or its antagonist, both of whom, however, ought to read it.

Elements of International Law. By Charles G. Fenwick. Century Co.

Starts at the beginning and leads us up to the League of Nations, showing how international law has been modified, both in theory and practice, by the League Covenant and its application to concrete issues. Rather technical, but well worth the discipline of at least a general perusal and in any case, valuable as a dictionary and lexicon.

American Democracy Today. By William Storr Myers. Princeton University Press.

A historical essay, setting forth our weaknesses, with a strong appeal for intelligent interest on the part of the individual voter.

The Price of Freedom. By Calvin Coolidge. Scribner's.

A rather miscellaneous collection of the President's utterances, which, while not coherent, is a revelation of his personal character and to a certain extent of his political ideals—less the latter than the former. It inspires confidence while at the same time it raises doubts. The spirit of the Puritan is there, as strongly as it was in Woodrow Wilson, but for its emergence in the affairs of the world we still await at least the full breaking of his silence.

Social Politics in the United States. By Frederick Emory Haynes. Houghton Mifflin.

A study which easily leads to the conclusion that great changes are due, if not overdue, in our political system, or at any event in its applications and methods.

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